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VOL. LIV, No. 1

JANUARY, 1957



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Review and Expositor

A BAPTIST THEOLOGICAL QUARTERLY

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Editorial Introduction

What is the Christian faith? What are its sources? Are these sources trustworthy? What are the conditions by which salvation is possible and faith comes to birth? Is baptism an essential part of the process? Is faith an individual matter altogether, or is there such a thing as corporate faith? How is Christian faith transmitted? What is the role of religious education in the transmission of the faith? How may ministers be prepared for their task at home and abroad? What principles have proved effective in planting the faith in foreign soil?

These questions run the gamut of Christian life and thought. All are faced and all are answered, at least in part, somewhere within the covers of this journal.

The search for the sources of the Christian movement, from the archaeological point of view, received a powerful stimulus in the recent discovery of ancient manuscripts now known as "The Dead Sea Scrolls." MORRIS ASHCRAFT, Assistant Professor of Biblical Archaeology at Southern Baptist Theological Seminary, reviews the findings and summarizes the results in terms that can be readily understood by the layman.

The literary sources of Christianity have been subjected to critical analysis more minute and intensive than ever applied to any other body of writing. What are the results? Do the Gospels give an authentic picture of Jesus? The article by FRED L. FISHER, Professor of New Testament at Golden Gate Baptist Theological Seminary, Berkeley, California, was delivered as the convocation address there in September, 1956.

The doctrine of salvation by faith is set forth supremely in the epistle of Paul to the Romans. This letter is the object of special study in many churches within the Southern Baptist Convention during the month of January, 1957. Partly for this reason, WAYNE E. WARD, Assistant Professor of Christian Theology at Southern Baptist Theological Semi-

nary, was asked to present an exposition of the theology of Romans. It should prove helpful to those who are conducting studies.

J. WALTER CARPENTER was a young minister in the Christian Church when he attended the Southern Baptist Seminary some twenty years ago. He was still active in that denomination when he received the Th.D. degree in the field of New Testament Greek and went out into the pastorate. Confronted with the difference between the Baptist interpretation of the ordinance of baptism and that of his own communion, he firmly rejected the Baptist position on what seemed to him sufficient scriptural grounds until several years after his graduation from the seminary. But the evidences of the Greek scriptures as they had been patiently and tactfully presented by his teacher proved to be seed which finally germinated. The upshot of the matter was that Carpenter became the pastor of Metropolitan Baptist Church, Washington, D. C., where he remained until 1956. The story of how he came to the Baptist position is a personal confession of the struggle of a soul after truth. It is obvious that he is peculiarly qualified to deal with the question of baptismal regeneration.

The idea of "corporate faith" may seem to present a contradiction in terms. But the reader should withhold judgment until he has exposed his mind to the careful logic of GEORGE GORDH. This is not our first article from Gordh, who is professor of Religion and Dean of the Chapel at Hollins College, Virginia.

In September, 1956, ALLEN W. GRAVES was installed as Dean of the School of Religious Education of Southern Baptist Theological Seminary. His inaugural address, "The Purpose and Place of Religious Education," gives ample evidence that he is worthy to succeed Gaines S. Dobbins in this office and to explore new trails in this challenging field.

Cross-fertilization is a good thing for the theological mind, when properly carried out. Within Baptist circles this is being encouraged by a committee on theological in-

stitutions, recently constituted by the Baptist World Alliance. Perhaps the over-crowded condition of Baptist seminaries in the United States can be alleviated, especially at the graduate level, by increase in the number of American students enrolling in British institutions. For the guidance of those who may be considering this, PAUL ROWNTREE CLIFFORD, professor at the Divinity School of McMaster University, Hamilton, Ontario, has prepared a brief description of the British schools and their offerings.

Just one year ago we published the story of William Knapp, the first Baptist missionary to Spain. The author was J. D. HUGHEY, JR., who served for a time in Spain before becoming Professor of Church History at the International Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland. As a sequel to that, Hughey gives us in this issue the biography of Eric Lund, who succeeded Knapp. These are valuable chapters in the history of Baptist missions.

The Dead Sea Scrolls and Early Christianity

BY MORRIS ASHCRAFT

The accidental discovery of the Dead Sea Scrolls has been rightly called one of the greatest manuscript discoveries ever made. Since its announcement in 1948,¹ Biblical scholars have eagerly studied all information published and have impatiently awaited more. Most journals in the field have contributed articles about the scrolls.² A number of helpful books have been printed about the scrolls, some of the official photographic copies have appeared, and now some reliable translations are available. The customary disputes regarding genuineness, dating, and significance have also attracted the attention of the secular press, in which articles on the scrolls are commonplace. Although decades will be required for complete publication, both layman and scholar now have reputable works on the subject.

At first it was assumed that the significance of the scrolls would be felt most keenly in Old Testament study. It would be difficult to exaggerate the importance for textual and philological studies in the Old Testament. Their witness is not inconsequential in studying the Old Testament canon. However, as the controversy concerning the dates of the scrolls began to subside, the significance of the scrolls for New Testament Studies became the focus of interest. It is with this latter interest that the present article is concerned. This is not an original study, but is intended as a summary statement of the research which has been done thus far on the subject. Since many journals are not readily available to most readers, a conscious effort has been made to cite those volumes which are most accessible, and to cite the journals only when necessary. An effort has been made to acknowledge indebtedness to the proper person for insights as to relationships with the New Testament, but these have

1. G. E. Wright, "A Phenomenal Discovery," *The Biblical Archaeologist*, XI (May, 1948), 21-23.

2. Cf. William H. Morton, "The Jerusalem Scrolls: Their Significance for Biblical Studies," *The Review and Expositor*, XLVI (October, 1949).

been repeated so often and some are so obvious that it is not always possible to know the person entitled to the acknowledgement.

The Manuscript Discoveries

A bedouin made the initial discovery in 1947. He and his companions found a number of manuscripts, some of which were still wrapped in the original linen cloths, and were still in the large storage jars in which they had been placed just before 70 A.D. One of these scrolls was a complete roll of *Isaiah* which had been copied about 100 B.C. The excitement produced by this discovery almost incapacitated people to recognize that some of the other manuscripts would actually prove to be of more real value than that one of *Isaiah*.

Mar Athanasius Y. Samuel, Syrian Archbishop-Metropolitan of Jerusalem and Jordan, purchased the first scrolls from the bedouin owners in 1947, but it was 1948 before he brought them to the American School of Oriental Research in Jerusalem for appraisal. His purchase included the *Isaiah Scroll*, the *Manual of Discipline*, a *Commentary on Habakkuk*, and a so-called *Lamech Scroll*, which later proved to be not that at all.

E. L. Sukenik of the Hebrew University had the good fortune to purchase some other scrolls of this same group. He acquired an incomplete scroll of *Isaiah*, a manuscript of *The War of the Sons of Light and the Sons of Darkness*, some *Thanksgiving Psalms*, and fragments of a manuscript of *Daniel*.

Naturally, such discoveries stimulated a thorough search into the cave area. This search began as soon as conditions permitted.³ In the first investigation Lankester Harding and Pere de Vaux found fragments of *Genesis*, *Judges*, *Deuteronomy* and *Leviticus*. Other manuscript-bearing caves were discovered. Cave Two produced fragments of *Ruth*, *Psalms*, *Isaiah*, *Exodus* and *Jubilees*. Cave Three

3. Frank M. Cross, Jr., "The Manuscripts of the Dead Sea Caves," *The Biblical Archaeologist*, XVII (February, 1954), 2-21.

yielded the famous copper strips, which for so long refused to be opened but which have now surrendered their secrets. Cave Four yielded the most fabulous amount of fragments. It contained fragments by the basketfull, representing over one hundred manuscripts, including sixty Biblical books, and also contained another *Manual of Discipline*, and another *War Scroll*. Numerous caves and fragments have since been found, but cannot even be listed here.

Although this is only a glimpse of the discovery, it should give an idea of the nature and extent of the finds. The scroll committee is now solving the greatest jig-saw puzzle of history in the museum work-shop in Jerusalem. Not only are there many Biblical manuscripts but some apocalyptic works which promise to illuminate the shadowy background against which some of our Biblical narratives stand.

The Qumran Community

The discovery of the Qumran community center was almost as important as the discovery of the scrolls.⁴ The ruins had long been known, and some previous probing had been done, but it took the discovery of the scrolls to suggest the real identity of these ruins. The ruins stand on the slope overlooking the Dead Sea about seven miles south of Jericho. The main building is about 118 by 94 feet. At the northwest corner is a stone tower which once was two stories high. On the southwest are three large rooms and a court. A scriptorium is there in which were found plaster basins, tables and an ink-stand. In the center of this layout there is a small courtyard and adjoining rooms on the south and southeast. The kitchens are along the north of it. Along the southeast of this building are some pools, and to the south are the banquet room and dishes. Nearby stand the remains of a pottery factory and a grinding mill.

The nearby cemetery which had been partially excavated by Clermont-Ganneau in last century was again

4. Charles T. Fritsch, *The Qumran Community Its History and Scrolls* (New York: The Macmillan Company, 1956), pp. 1-49.

investigated.⁵ The community site produced many pottery fragments of which forty of the storage jars were restored. It also bore many coins, some tools and weapons, and more linen fragments.⁶

Dating the Scrolls

Although, as is customary in such discoveries, the Dead Sea Scrolls were subjected to a rather cruel period of debate and investigation, there is now rather general agreement that the first dates assigned are reasonably correct.⁷

The first assignment of dates was made on the basis of paleography. Although it is not an exact science, paleography is a scientific discipline which is capable of arranging ancient documents in sequence. Thus, if any dates can be established by other methods the rest can be assigned relatively. By this method the scrolls were dated in the first two centuries before Christ.

The discovery of Qumran opened another avenue by which dates could be checked. The coins, for instance, which bear dated or datable inscriptions are so numerous in some periods and so noticeably absent in others that a historical reconstruction of the occupation of this site is possible from coin evidence alone. From this evidence it is known that the community which copied and stored the scrolls was founded about the time of John Hyrcanus I (135-104 B.C.), was abandoned during the time of Herod the Great, re-established during the time of Archelaus (4 B.C.-6 A.D.), and continued until its final abandonment before the attack of the Tenth Roman Legion in 68 A.D. Therefore, no date after 70 A.D. is possible for the storing of the Qumran Scrolls in the caves.⁸

5. A. Dupont-Sommer, *The Jewish Sect of Qumran and The Essenes*, trans. R. D. Barnett (London: Valentine, Mitchell and Co., Ltd., 1954), p. 1.

6. James L. Kelso, "The Archaeology of Qumran," *Journal of Biblical Literature*, LXXIV (September, 1955), 141-146.

7. Millar Burrows, *The Dead Sea Scrolls* (New York: The Viking Press, 1955), pp. 73-223. Prof. Burrows has a good discussion and bibliography.

8. Charles T. Fritsch, *op. cit.*, pp. 16-21.

No dating device of recent years has encouraged the archaeologists more than that of the Carbon 14 Test.⁹ This test measures, by means of an instrument which works on the principle of the Geiger counter, the deterioration of the carbon isotope 14 which exists in a constant amount in all living matter but begins to deteriorate at death at a constant and measurable rate. This test indicated that the linen wrappings were made from flax which had been grown in 33 A.D. plus or minus the two-hundred year margin of error.¹⁰

Analysis of the ink in the ink-stands, the writing materials, and the witness of the pottery agree with this date in the century or two before or after Christ.

Thus the scrolls from Qumran have been assigned dates which have now been generally accepted, all being dated before 70 A.D.

Qumran, Its Life and Thought

From the first, scholars noticed that the views and practices of these people suggested Essene thought and order. Pliny had written that the Essenes lived on the western shore of the Dead Sea north of Engedi.¹¹ Josephus and Philo¹² had discussed Essene life and beliefs. A. Dupont-Sommer became the champion of the identification of the people of Qumran with the Essenes. Dupont-Sommer has enjoyed seeing this identification come to rather general acceptance, though many scholars still insist that Qumran represents only a part of the Essene movement which was known in various places.

According to the literary descriptions, the Essenes were a monastic people of a covenant, strict in the study of and observance of the law. This accurately fits the people of

9. Donald Collier, "Radiocarbon Method for Dating," *The Biblical Archaeologist*, XIV (February, 1951), 25-28.

10. Millar Burrows, *op. cit.*, p. 82.

11. A. Dupont-Sommer, *The Dead Sea Scrolls*, trans. E. Margaret Rowley (Oxford: Basil Blackwell, 1952) p. 85 cites Pliny, *Hist. Nat.*, V. 17.

12. Josephus, *Wars*, II, viii, 2-13; *Antiquities*, XVIII, i, 5; A. Dupont-Sommer, *loc. cit.*

Qumran who were also located exactly where Pliny had located the Essenes. There are some differences to be noted in the descriptions of them and the information gathered from studying their literature, but these differences can be explained as due to the variations in source materials and from the fact that there are different groups of Essenes. The location of the Essenes and Qumran in the same place at the same time makes it very unlikely that the identification is in error. This seems so definite that most scholars now refer to the people of Qumran simply as Essenes.¹³

The monastic Essenes of Qumran had withdrawn from the evil society in which they had lived and had formed a new community based on a new covenant. New members were admitted if they were able to pass the rigorous tests and training of the order. Their admission included a water lustration rite after which they were eligible to partake of the sacred meal. Life in the community was communal. New members surrendered their wealth upon entering the covenant after which all evidently shared equally. The order had a thorough organization with several ranks. There was a ruling council of twelve laymen and three priests. The Essenes repudiated the Jewish sacrifices of the Jerusalem temple. Although it was customary for them to renounce marriage, some of them did marry, but only to avoid extinction. A few skeletons of women were found in the graves of Qumran.¹⁴ They adopted the sons of other men and brought them up in their discipline. Continued membership depended upon living a holy life as judged by the *Manual* and the congregation.

Their interest in the study and preservation of the law is responsible for our possessing their documents. They approached scripture in a legalistic fashion and interpreted the Old Testament in terms of current happenings and

13. Millar Burrows, *op. cit.*, pp. 273-298 presents a detailed discussion of the identification but prefers to say only that they are more like Essenes than any other group.

14. *Ibid.*, cf. chapter on "Beliefs;" cf. Theodor H. Gaster, *The Dead Sea Scriptures in English Translation* (Garden City: Doubleday & Company, Inc., 1956); Josephus, *Wars II*, viii, 1, 13.

persons. The authority for their interpretation of scripture was a famous Teacher of Righteousness. A modified dualism permeated their thought and writings. Although they definitely were monotheistic, they recognized two spirits who controlled the destinies of man. They also expected two messiahs and a great eschatological battle followed by judgment.

Millar Burrows has given a good summary of their views as follows:

. . . the covenanters firmly believed that they were God's elect, not only as members of the chosen people but also individually as sons of light, the men of God's lot. They had entered the covenant and were members of the community that believed in the teacher of righteousness as the inspired interpreter of the divine mysteries. They looked for a prophet and the Messiahs of Aaron and Israel. They confidently expected the judgment and eternal punishment of the sons of darkness, when the dominion of Belial would be brought to an end. They fervently hoped to be cleansed of all evil by the spirit of truth and to enjoy eternal felicity in the presence of God with the angelic hosts.¹⁵

Jesus and the Essenes

Enough has already been said to indicate that it was inevitable that scholars would begin to relate Jesus to this community which existed so close by throughout his life and in which so many kindred spirits and ideas dwelt. Furthermore, Jesus had severe words for the Pharisees and Sadducees, but he never referred to the Essenes at all. Although some have pointed out related ideas in Paul's writings and in the gospels, most of the interest in Qumran-Christian relationships centers around Jesus, John the Baptist, the Jerusalem Church and the Fourth Gospel.

In the Qumran literature there appears a very unusual and honored personage known as "The Teacher of Righteousness," or "The Master of Justice," who lived about a century

15. Millar Burrows, *op. cit.*, p. 272.

before Jesus.¹⁶ Evidently he either founded the community or was its most illustrious teacher. As an inspired interpreter of the law God had "raised" him up. He interpreted the law and the mysteries of the prophets. In him the people believed. However, he was persecuted by a "Wicked Priest." Attempts to identify this teacher by identifying the wicked priest have failed because the term "Wicked Priest" does not narrow down the possibilities sufficiently. In spite of the interesting conjectures offered, we do not know who the famous teacher was, and in fact we are not sure that a single individual is meant.

However, Dupon-Sommer was so fascinated by the seeming likeness between the teacher and Jesus that he said of Jesus, ". . . as He is presented to us in the writings of the New Testament, appears in many respects as an astonishing reincarnation of the Master of Justice."¹⁷ He thought that the teacher was condemned and put to death by Jannaeus. Dupont-Sommer's lively imagination did not go unnoticed nor uncensured. His second volume was considerably milder in this claim.¹⁸

As recently as January 23, 1956, John Allegro of Manchester gave a vivid description of Jannaeus' storming down to Qumran to crucify the "Teacher of Righteousness." Even a resurrection has been supposed for this teacher. However, the other members of the scroll committee have expressed amazement at Allegro's finding all of this in the texts over which they themselves had labored. Scholars of this group now agree that there is no manuscript basis for this reconstruction of Allegro. Evidently he erred in reading in the lacunae of the fragments. H. H. Rowley, who speaks with authority in the field, severely reprimanded the younger scholar for such handling of the sources in which there is no positive statement about the crucifixion of the Teacher,

16. *The Damascus Document* col. 1; *Habakkuk Commentary*, 1:4; 1:5; 1:12f.; 2:3; 2:4, 8, 15.

17. A. Dupont-Sommer, *op. cit.*, p. 99.

18. A. Dupont-Sommer, *The Jewish Sect of Qumran . . .*, pp. 150f.

though he may have been crucified. The texts do not support the idea that he was raised from the dead.¹⁹

Oscar Cullman has rightly observed, however, that even if it were clear that this Teacher had been crucified there would still be no real comparison with Jesus. There is no hint that the Teacher looked upon himself as dying for others. Furthermore, it is inconceivable that anyone could write a statement of the beliefs of early Christianity without mentioning Jesus. Yet both Josephus and Philo described the Essenes and never once mentioned or even alluded to this famous Teacher.²⁰ Evidently he must have long since been forgotten when they knew the Essenes.

But if Jesus was not related to the Teacher of Righteousness, then it was reasoned that there must be some relationship between Jesus and the Essene community to account for the similarities. Edmund Wilson, strongly under the influence of Dupont-Sommer, wrote a book on the Dead Sea Scrolls which has not had a very stabilizing effect upon many of its readers. Wilson insisted that there was a direct relationship between Jesus and Qumran. He pointed out that Bethlehem was not far from Qumran, and that "the rites and the precepts of the Gospels and Epistles both are to be found on every other page of the literature of the sect."²¹ When Christian scholars were slow to accept his idea, he indicated that they were afraid to face the reality of the situation lest the uniqueness of Christ be undermined.²² To him it was so obvious that Jesus was dependent on the Essenes that he said:

The monastery, this structure of stone that endures, between the bitter waters and precipitous cliffs, with its oven and its inkwells, its mill and its

19. H. H. Rowley, "4QP Nahum and the Teacher of Righteousness," *Journal of Biblical Literature*, LXXV (September, 1956), 188ff. The original story appeared in *Time Magazine*, February 6, 1956.

20. Oscar Cullman, "The Significance of the Qumran Texts for Research into the Beginnings of Christianity," *Journal of Biblical Literature* LXXIV (December, 1955), 225.

21. Edmund Wilson, *The Scrolls From The Dead Sea* (New York: Oxford University Press, 1955), p. 94.

22. *Ibid.*, p. 99.

cesspool, its constellation of sacred fonts and the unadorned graves of its dead, is perhaps, more than Bethlehem or Nazareth, the cradle of Christianity.²³

Allegro, recognizing that Jesus was not directly associated with the Qumran community itself, explained the similarity which he saw as due to Jesus' having learned of their beliefs from an Essene colony in Nazareth. Although it is known that there were other Essene communities, none is known to have been in Nazareth. Allegro suggested that the new converts from the Essenes brought these ideas into Christianity.²⁴

Jesus taught as one who had authority in himself and not as other teachers (Mt. 7:28-29). The Teacher of Righteousness made known the mysteries of God which were evidently not available to other interpreters using conventional methods of interpretation.²⁵ Jesus taught his disciples that in cases of disputes one should go first to the erring brother and reprove him, then he should take witnesses, and if that failed he should report it to the congregation (Mt. 18:15-17). An almost identical procedure is outlined in the *Manual of Discipline* (V. 25-VI, 1).

In spite of what appear to be very close parallels between Jesus and the Essenes of Qumran, it remains to be shown that Jesus derived any of his teachings from them. Cullman, who would not deny affinity in their thought, stated emphatically that any connection with Jesus is out of the question:

However, that Jesus was initiated into these secret doctrines, as a member of the Essene community, is pure and groundless speculation, for we have not the slightest hint on the subject, either in the NT or in Jewish writings.²⁶

The Essenes regarded themselves as the elect. They had preserved the best of Judasim, but their background

23. *Ibid.*, pp. 97f.

24. J. M. Allegro, *The Dead Sea Scrolls* (Harmondsworth, Middlesex: Penguin Books Ltd., 1956), p. 161.

25. Charles T. Fritsch, *op. cit.*, p. 119.

26. Oscar Cullman, *op. cit.*, 213.

was entirely Jewish. In a sense the followers of Jesus saw themselves as the elect who preserved the best of the Jewish faith. Their background was the same as that of the Essenes. They may be compared to two religious sects of America today who share many views in common, but are distinct because of their differences. Burrows thinks that there are really more similarities between the sayings of Jesus and the apocalyptic literature of Judasim than to anything in the scrolls, and doubts if there are any ideas of Jesus held in common with the beliefs of Qumran which cannot be found in other Jewish sources.²⁷

John the Baptist, Qumran, and the Essenes

A number of considerations have suggested that John the Baptist may have been related to the community of Qumran and its thought.²⁸ According to Luke 1:80 John left his home early and dwelt in the desert of Judea. Qumran was located in this same area, and was particularly active at this very time. Since it is known that the Essenes adopted children whom they brought up in their order and since they held priests in unusual esteem, John, of a priestly family, would seem particularly desirable. But this is not the strength of the argument. John's ideas seem to be related to those of the Essenes.

Both Essenes and John the Baptist interpreted their relationship to God in terms of Isaiah 40:3, "The voice of one that crieth, Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God."²⁹ John preached repentance and baptized those who confessed their sins. The Essenes required a show of genuine repentance and then administered a water rite. John shared with the Essenes of Qumran the belief that the Jewish nation had come under the dominion of evil and needed to be called back to God. Both the preaching of the Baptist and

27. Millar Burrows, *op. cit.*, p. 331.

28. W. H. Brownlee, "John The Baptist in the New Light of Ancient Scrolls," *Interpretation*, IX (January, 1955), 71-90.

29. Cf. Luke 3:4 and *Manual of Discipline* VIII, 12-14.

that of the Essenes contain a strong messianic hope. John's fierceness would not be out of place in Qumran.³⁰

In the light of these striking similarities a number of scholars regard it as settled that the Baptist was influenced by Essene thought, but no one thinks he was a member of the order during his own preaching ministry. The Qumran community was so strict about foods and its blessing that some think John's unusual diet may have been imposed on him because of his absence from the community,³¹ but this is guessing.

Again we are confronted by the same problem. The similarities are undeniable and seem very weighty until differences are considered. Their water lustration may have been similar to John's baptism, but it seems that theirs was repeated and John's was a single event. The Baptist was a popular evangelistic preacher who traveled around preaching his message of repentance and the kingdom of God, but the Essenes were monastics who had withdrawn from society. John was preparing the way for the Messiah whom he recognized upon his arrival, but the Essenes expected two messiahs who never came and they did not recognize the One who came.³²

The Early Church and Qumran

The early church as represented in Acts held some ideas in common with the Essenes, but whether they came by way of Jesus, John the Baptist, direct contact between the two communities, or whether they arose out of a common background is not known. Most recent discussions of this relationship have repeated to some extent the suggestions of Sherman E. Johnson whose ideas on the subject are herein outlined.³³ (1) The Jerusalem church was a community of the Spirit whose members had entered by repentance and

30. Charles T. Fritsch, *op. cit.*, pp. 112-116.

31. J. M. Allegro, *op. cit.*, pp. 163ff.

32. Charles T. Fritsch, *op. cit.*, p. 116.

33. Sherman E. Johnson, "The Dead Sea Manual of Discipline and the Jerusalem Church of Acts," *Zeitschrift Fur Die Alttestamentliche Wissenschaft* (April, 1954), pp. 106-120.

baptism. In Qumran the important water rite of admission was preceded by a rigorous testing period to determine the genuineness of repentance. "No one is to go into water in order to attain the purity of holy men. For men cannot be purified except they repent their evil."³⁴ (2) Both the Jerusalem church and the Qumran community exhibited a type of communal living in which possessions were shared. However, in Qumran the surrender of possessions was a requirement while in the early church it was evidently optional. (3) There was a group of poor folk in the mother church for whom even Paul brought offerings. Johnson thinks these may have been "pious poor," a special class who had renounced all to follow Jesus and if so, may be like the poor of Qumran. However, even though "Ebionite" means poor and may have some significance in the group which later wore that name, it seems that the "poor" of Jerusalem implied no more than economic poverty without religious overtones. (4) The *Manual of Discipline* stated that the community had a ruling council of "twelve laymen and three priests schooled to perfection in all that has been revealed of the entire Law."³⁵ Our earliest gospel sources preserved a knowledge of the Twelve who retained their prominence in Acts. This group also had a smaller group of "three pillars" within their number. The Twelve were also mentioned along with the "elders" in Acts 15. While some glaring differences are apparent, and the number "twelve" has an adequate explanation in the twelve tribes, there is the possibility that some relationship in organization is implied here. (5) The early church received priests (Acts 6:7) into its membership. Johnson thinks these priests may have come from Qumran. (6) The congregation of Qumran was frequently referred to as "many", or the "majority". This may be the same as that used in Acts 6:2, 5; 15:12, 30 and 4:32.³⁶ (7) Many have pointed out the similarity between the communal meals of Qumran and the

34. Theodor H. Gaster, op. cit., p. 48. *Man of Disc.*

35. *Ibid.*, p. 55.

36. Johnson acknowledged indebtedness to Henry J. Cadbury for this idea.

"breaking of bread" in Acts. (8) The Biblical interpretation exhibited in Qumran is not unlike that of Stephen in Acts 7. (9) Cullman has argued strongly for the theory that Stephen represented the Hellenists who broke with the temple very early as had the Essenes. His argument was that since they had evangelized Samaria, and that the Fourth Gospel includes so much of this work in Samaria by implication, then the relationship is stronger since it is precisely in the Fourth Gospel that Qumran is most evident in its influence.³⁷ Both Essenes and Christians spoke of their community as "The Way," the "New Covenant," and the "Elect of God." Both groups decided issues by lot.

It is quite evident that many of these similarities are superficial and originated in the common Judaistic background, but Johnson thinks that in the areas of communal sharing, church discipline, and Biblical interpretation there were some direct ties between the two groups.

The Fourth Gospel and Qumran

Apparently, over the objections of many scholars, those who have worked at length with the scrolls and have written about them have come to some agreement that the nearest approach to kinship between them and Christianity is to be found in the Fourth Gospel. Millar Burrows, whose principal work on the subject is extremely cautious, frankly states, "the whole manner of thinking and literary style of the fourth Evangelist are strikingly like what we find in the Qumran texts."³⁸

The most noticeable similarity is in the thread of anti-thesis found in both. Qumran displays a modified dualism. One document is entitled *The War of the Sons of Light and the Sons of Darkness*. Even in the *Manual of Discipline* there is a section "of the two spirits in man," in which it is stated, "Now, this God created man to rule the world, and appointed for him two spirits after whose direction he was to walk until the final Inquisition. They are the spirits of

37. Oscar Cullman, *op. cit.*, 220.

38. Millar Burrows, *op. cit.*, p. 338.

truth and perversity."³⁹ A kindred antithesis is found in John 3:19ff., and 12:35f. in the term "light and darkness."

W. F. Albright acknowledged K. G. Kuhn as discoverer of this idea but added a number of examples of terminology in Johannine literature with parallels in Qumran literature.⁴⁰ The "Spirit of Truth" is found in John 14, 16, and I John 4:6 as well as in the *Man. Disc.* iii, 13ff. The "Spirit of Deceit" of I John 4:6 is found in Belial of the *Manual*. The "Sons of Light" are the same in John 12:36 and *Man. Disc.* i, 9; iii, 24f. The "Light of Life" is the same in John 8:12 and *Man. Disc.* iii, 7. "The one walking in darkness" is the same in John 12:35 and *Man. Disc.* iii, 21. "The one doing the truth" in John 3:21 appears in *Man. Disc.* i, 5.

John wrote of the *Logos* in 1:3, "All things were made by him; and without him was not anything made that was made." Fritsch has translated the *Man. Disc.*, xi, 11 "And by His knowledge everything has come into being, and everything that is by His purpose He established, and without Him nothing is done."⁴¹

The similarity of terminology does not necessarily prove that John borrowed from the Qumran community, but it does show that the thought patterns of John are current in Palestine before 70 A.D. This rules out the necessity for a later date for the Fourth Gospel, but it does not prove that the gospel was written before 70 A.D. It could have been, if other considerations permit. It seems more difficult to imagine the fourth Evangelist dependent on Qumran than to see both the Evangelist and Qumran expressing thought patterns of the first century which included common backgrounds of Jewish thought with some eastern influence.

General Remarks

Final conclusions must await complete publication and study of the scrolls. Until then we can expect many surprises

39. Theodor H. Gaster, *op. cit.*, p. 43.

40. W. D. Davies (ed.), *The Background of the New Testament and its Eschatology* (Cambridge: The University Press, 1956), chapter "Recent Discoveries in Palestine and the Gospel of John," pp. 153-171.

41. Charles T. Fritsch, *op. cit.*, p. 117.

by way of unusual and alarming interpretations. Some publicity seekers and even sincere scholars will focus on questionable texts and unsupported conclusions and thereby cause more confusion. However, the final result will be a clearer understanding of Christian origins. Such terms as "revolutionary" seem to be out of place. Far from being undermined by the scrolls, Christianity will gain immeasurably from the new light which will shine on some of its own problems and into its dark corners. A clearer understanding of the diverse sectarian nature of contemporary Judaism has already illuminated the background of Christian beginnings. However, the exact relationship between Qumran and Christianity is still in doubt. It may be direct and important or it may be that both are simply from parent Judaism.

However, Essenism ceased to exist, while Christianity continues to interpret its thought to the evil world from which the Essenes withdrew to die. In spite of similarities of literature, only the spirit in Christianity took the sacred writings and perpetuated them in the lives of men. The Essenes hid theirs in caves. The Teacher of Righteousness was a figure of commanding stature who may have died for his faith, but he hardly stands alongside the One who not only died but lives again as he had promised.

The Truth of the Gospels

BY FRED L. FISHER

The truth of Christianity itself is inseparably bound up with the truth of the Gospels. *Christianity stands or falls with Jesus, for it is a religion of loyalty to a person.* It is not, like Islam, a religion of loyalty to a set of principles which are thought to be from God. Islam looks upon its founder as a prophet; the basic confession of Islam is: "There is no God but Allah, and Mohammed is his envoy." Christianity, on the other hand, looks upon its founder as its life. The basic Christian confession is: "Jesus is Lord." The primary thing in our religion is not that we glorify the teachings of Jesus, but that we worship him; it is not that we have confidence in his revelation of God, but that we have faith in him; it is not that we follow his example, but that we follow him. Of course, it is true that we do attempt to follow the example of Jesus; we do glorify his teachings; we do have confidence in his revelation of God; but these are secondary matters in Christianity; they are derivative rather than fundamental. In Christianity Jesus is the center of life, the true object of faith.

This is what makes the truth of the Gospels so vital for our faith, for the validity of our faith is based upon the truth of our belief that Jesus is the kind of person the Gospels say he is. The reality of our faith and its validity is therefore dependent upon the truth of the Gospels. Some, of course, would deny this and say that Christianity came first, then the Gospels. This is true after a fashion; Christianity did come before our written Gospels. But the Christian message from the first was based upon the portrait of Jesus which finally came to be written down and is preserved for us in our four Gospels.

Dr. C. H. Dodd has indicated this in his book, *The Apostolic Preaching*. Basing his study upon the sermons in Acts and the epistles of Paul, he has arrived at what must be considered the most primitive Gospel message. Analyzing these materials, he finds that the witness of the Christians

from the first was composed of six points of emphasis: (1) The age of fulfillment has dawned. (2) This has taken place through the ministry, death, and resurrection of Jesus, who is the descendant of David, a man divinely accredited by works of power and signs which God did through him, who died for our sins and arose from the grave. (3) By virtue of his resurrection, Jesus has been exalted to the right hand of God, exercising the power of absolute Lordship. (4) The experience of the Holy Spirit is the sign of Christ's present power and glory. (5) The Messianic Age will reach its consummation in the return of Christ. (6) Salvation and the forgiveness of sins is now offered to all men who will repent and turn to him.¹

These emphases formed the core of Christian preaching throughout the first century and continue to do so today. It is true that there is a process of development in Christian theology, but all truly Christian theology is based squarely upon the hard core of fact and testimony which is found in the primitive message and this message is based upon the material that has become a part of our four Gospels. It is therefore a fine spiritual sense which has led us to speak of the first four books of our New Testament as "gospels": They present the material on which the gospel message is based; they clothe the Gospel with objective reality and meaning.

It follows that the Christian message is not so much a theological system as it is a witness to the action of God on the stage of human history which has an absolute significance for man's religious life. The gospel writers, taking their stand unashamedly in the company of believers, present those things which they have remembered or learned about the life of Jesus which makes that life *geschichte* rather than *historie* for them. By this I mean that the Gospels are not biographies of Jesus, not mere collections of occurrences in his life; they are theological documents to the extent that they contain selections, arrangements, and interpretations of

1. Pp. 21-23.

some of the events in the life of Jesus which explain to the eye of faith why it is that just here and nowhere else is to be found the absolute reality of God's dealings with men and the basis of God's continued grace.

It must be remembered that we find both history and interpretation in the Gospels. To illustrate: That Jesus died on a Roman cross is a fact of history; that his death was "for our sins" and "a ransom for many" and "the blood of the covenant" is interpretation. One of the affirmations of faith is that Jesus died for our sins and as a result salvation is offered to all men. The gospel message is not mere fact; it is fact plus interpretation. The gospel writers have dealt with all their material in just this way and the truth of the gospels is not just the truth of their facts but the truth of their interpretations as well.

The gospel writers were aware of this and deliberately sought to present their material in such a way as to give emphasis to the gospel message. Mark begins his work with a description: "The beginning of the gospel of Jesus Christ, the Son of God" (Mark 1:1). Luke says that his aim is to give adequate basis for belief in the certainty of the truth of the Gospel (Luke 1:4). John tells us that his aim in selecting and writing his gospel stories is: "that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name" (John 20:31). Matthew's gospel is constructed to accomplish the same end.

We are faced then with four accounts of the life and ministry of Christ which are designed to give credence to the Christian message. As a matter of fact, we are faced with the knowledge that the Christian message is so bound up with the Gospels that it cannot exist without them. It seems to me impossible to surrender the truth of the Gospels and "fight for the lordship and rule of Jesus over this world with weapons tempered in a different forge" as Schweitzer suggests we should.²

2. Schweitzer, A., *The Quest of the Historical Jesus*, p. 401.

The Truth of the Gospels Challenged

The truth of the Gospels has been challenged in every Christian age beginning with the time of Jesus itself.

In New Testament times. Every student of the New Testament is familiar with the charge of the Pharisees that Jesus was casting out demons by the power of Beelzebub, the prince of demons (Mark 3:22). They could not deny the reality of his cures; they could and did throw suspicion on the source of his power. Also it is recorded that when Jesus had risen from the grave, the soldiers reported to the chief priests what had happened. The soldiers were then bribed to spread the story that the disciples of Jesus had come during the night and stolen the body of Jesus, and Matthew, when he wrote his gospel, says: "This story is told among the Jews to this day" (Matt. 28:15). The famous resurrection chapter of Paul, I Cor. 15, indicates that there were those who were challenging the fact of the resurrection of Jesus in Corinth in 50 A.D. Also we find that a sizeable portion of the New Testament is written to combat the errors of an undeveloped Gnosticism which challenged the truth of the Gospel assertion that Jesus was the absolute and final revelation of God to man and the true object of religious devotion. While these schools of thought have long since died out and their objections have been answered in the New Testament, it is important to remember that the truth of the gospel story has never gone unchallenged.

In the second century, when all Christian writings were being subjected to careful testing to ascertain which were the true and which were the false, the truth of the Gospels was challenged. Marcion, the Gnostic, who was active between 140 and 170 A.D. rejected all of the Gospels except Luke, and even Luke was subjected to mutilation at his hands, the whole of the birth-story and all of the quotations from the Old Testament being rejected. He based his rejection of the Gospels on the assumption that Jesus had been misunderstood not only by his Jewish opponents but by the Twelve as well. Their assumption that Jesus was con-

nected with the Old Testament God and religion was false, according to Marcion. Hence, all that was contained in the records which suggested such a connection was to be rejected as unreliable corruptions of the Gospel story.³

The alogi, a party of Asia Minor, rejected the Fourth Gospel because its theology offended them and claimed that this Gospel was written by the Gnostic, Cerenthius.

The whole chapter of history in these early ages is intensely interesting, but time will not permit the telling of it here. We must turn from the ancient to the modern and notice some of the important challenges to the truth of the Gospels which have exercised an important influence on the theological thinking of our day.

The Modern Challenge

H. S. Reimarus stands as an important landmark in our discussion because he was the first modern scholar to challenge the traditional views of the Life of Christ which had come to be accepted in all Christendom. In 1778 a fragment of his dissertation on *The Aims of Jesus and His Disciples* was published. "It represented Jesus as setting out to be the mere political deliverer of the Jews, but meeting with unexpected defeat and disaster and dying in an agony of disappointment. To save their cause from complete and final annihilation, the disciples of Jesus resorted to the less popular form of Messianic hope, the apocalyptic view. This led to the invention of the resurrection, the promulgation of the parousia theory, and the other apocalyptic ideas of first century Christianity."⁴

David Friedrich Strauss, whose *Life of Jesus* was published in 1835, rejected entirely the supernatural in the records of Christ's life. "Not only are the birth-stories myths, but the baptism is encrusted in legend and the temptation has no historical Jesus. Nearly every detail of the active ministry of Jesus is found to reflect the creative power of

3. Julicher, A., *An Introduction to the New Testament*, pp. 489, 490.

4. Dana, H. E. *New Testament Criticism*, p. 85.

primitive Christian imagination, and even the teachings of Jesus are stripped of their originality and genuineness and filled with legendary accretions. He rejected entirely the historical validity of the Fourth Gospel, and found 'in the Synoptists several different strata of legend and narrative, which in some cases intersect and in some are superimposed one upon the other' (Schweitzer, *Quest*, p. 82) "⁵

The work of Reimarus laid the foundation for a century of work among German scholars in which the effort was made to strip the Gospel accounts of their supposed legendary accretions and supernatural interpretations with the purpose of recovering the historical Jesus who was thought to be merely a man of religious genius. Their views, though greatly modified, are still current in many circles today, chiefly in those which have Unitarian tendencies.

In scholarly circles, the book which struck the death knell to the idea that we could, by critical study, recover a picture of the historical Jesus which was divested of all supernatural elements was *The Quest of the Historical Jesus* by Albert Schweitzer, published in its English translation in 1910. In spite of the great service done to scholarship by his work and in spite of his remarkable missionary career, Schweitzer must be classified as one of those who challenge the truth of the Gospels. As Hunter puts it:

The real Jesus (said Schweitzer) was a strange, imperious figure obsessed by an apocalyptic dream in which the 'birth pangs' of the New Age, the Parousia, the Last Judgment and the supernatural kingdom of God followed each other in swift succession. He died to make that dream come true. Though from Baptism on He knew He would be the Messiah, He kept it secret. When he sent out the Twelve, He expected the end of the world would come before they had been round the cities of Israel (Matt. 10:33). When it did not happen, He altered His forecast. Convicted now that He must endure the pangs Himself and die if the end were to come, He marched on Jerusalem not of his own freewill,

5. *Ibid.*, p. 87.

but of dogmatic necessity. The secret of Messiahship, disclosed to the Twelve at Caesarea Philippi, was betrayed by Judas to the priests, and Jesus himself flung Himself on the Cross, hoping that His death would force God to bring all to pass . . . He died in dereliction. That is His victory.⁶

The next movement in scholarship which deserves our mention is that of "formgeschichte"—form criticism. It is a method of study which arose following the first World War and is associated with the names of Martin Dibelius and Rudolf Bultmann in Germany, R. H. Lightfoot in England, and F. C. Grant in America. Many other scholars have adopted the methods and many of the conclusions of these pioneers, but a full account of the movement is impossible. Parading under the guise of pure literary study, these men and particularly Bultmann and Lightfoot, cast suspicion on the truth of the Gospels at every turn. Believing that the Gospels are made up of collections of isolated stories, except in the case of the Passion narratives, which took stereotyped shape in the missionary activity of early Christians, they have concluded that even the content of these stories are mainly inventions of the disciples of Jesus. An example of their reasoning is given by F. F. Bruce in relation to the story of the coin found in the mouth of a fish by Peter and used to pay his and Jesus' temple tax:

The question must frequently have arisen in the early Jerusalem Church, whether the Jewish Christians should continue to pay the Temple tax, the half-shekel due from each adult Jewish male. According to some Form Critics, they came to the conclusion that, although they were under no obligation to pay it, they would do so, lest they should cause offence to their fellow-Jews. This, then, was the 'life-setting' of the story.⁷

From this imaginary "life-setting", some Form Critics have supposed that the story in the Gospel (Matt. 17:24ff.) is a

6. Hunter, A. M., *Interpreting the New Testament* 1900-1950, pp. 51-52

7. Bruce, F. F. *Are the New Testament Documents Reliable?* p. 75.

sort of legal fiction, thrown back into the lifetime of Jesus to invest the decision of the Christians with his authority. We might remark that while it is entirely possible that such a situation did exist in the Jerusalem Church and that such a decision was reached, it does not follow that the Gospel story is a fabrication. The "life-setting" may give a reason why the story was recorded, but it seems to me more likely that the story was true and formed the basis of the decision rather than that the decision created the story. Bultmann expresses his belief that Jesus was the historical founder of Christianity, but asserts that the only thing we can be objectively sure of about him is the opinion of the community, and he denies that an opinion about the objective truth of Jesus has any particular significance.⁸

It seems, then, that the form of the earthly no less than of the heavenly Christ is for the most part hidden from us. For all the inestimable value of the gospels, they yield us little more than a whisper of his voice; we trace in them but the out-skirts of his ways.⁹

In closing this brief survey of those who have challenged the truth of the Gospels, let us pause to recognize both the sincerity and contributions of these men. In practically every case, it cannot be denied that these who challenge the truth of the Gospels have been sincere men, seeking after truth. Often, if one reads the context of their life and understands the extreme and sometimes ridiculous supernaturalism of what was recognized as orthodoxy in their day and country, one can be sympathetic with their viewpoint. Nevertheless, it must be said that sincerity can never be the criterion of truth. These men are representative of those who have denied the truth of the Gospels and their conclusions must be subjected to the same type of searching criticism which they themselves practiced.

Nor must we forget that the enemies of the faith have often been the unwitting servants of God in the service of

8. Bultmann, R. *Jesus and the Word*, pp. 13-14.

9. *History and Interpretation*. p. 225.

faith. In many ways, they have made great contributions to our knowledge and have motivated movements in scholarship which have resulted in still others. We can only mention briefly a few of these contributions.

In the New Testament age, the perverters of Christianity and the deniers of the truth of the Gospel forced the clearer definition of Christianity which has been the foundation of Christian faith and living through the ages. Perhaps the Gospels would never have been written if it had not been for those who denied the truth of the Christian witness to the work and person of Christ. Certainly, it is true, that many of the epistles would never have been written if perverters of the truth had not threatened to undermine and destroy Christianity by their false teachings.

In the second century, the result of the challenge to the truth of the Gospels and of Christianity led to the formulation of the New Testament Canon. The challenge of the heretics forced the Christians to assemble and canonize the writings which we have in our New Testament today. Though the results must be credited to believers; the reason for their work must be credited to the account of non-believers.

In modern scholarship, two benefits have come from the challenge to the truth of the Gospels: (1) Critical and historical study of the Gospels has become a necessity. We have not mentioned the great host of critical scholars who have met the challenge of those who deny the truth of the Gospels, but there are many. A naive faith is no longer possible; we are forced by the intellectual climate of our day to subject our faith and the books of the New Testament to the most searching scrutiny. And this is to our advantage; it leads to a much surer foundation for the Christian faith and a clearer understanding of its meaning. In many circles "criticism" is a nasty word, but it should not be so. The conclusions of certain critics are certainly false and destructive, but the practice of criticism is necessary. Criticism in its fundamental connotation is simply the judicial study of all the facts and the formation of conclusions based upon

the facts. With such a study, orthodoxy has no quarrel. (2) In the second place, modern criticism has given emphasis to certain basic truths about Jesus which has resulted in a more intelligent understanding of the Christian faith. The work of Strauss and Reimarus with all of its exaggerations has forced us to recognize the historical foundations of our faith and to approach our study from the standpoint of history rather than from the standpoint of philosophy and theological definition. Schweitzer made it clear that an understanding of the Christian religion must take account of the apocalyptic background of the first century and the eschatological significance of the teaching of Jesus. His emphasis laid the foundation for the constructive studies of C. H. Dodd and others in their field. The form critics have forced us to remember that the Gospels were forged in the conflicts and decisions of the early Christian community. They were not handed down whole from heaven without regard to the needs and problems of men, but were shaped and written to meet the needs of Christians. They have also shown the impossibility of a cool, detached objectivism in the study of the Gospel material. We are confronted by a living Christ who demands decision. "But," says F. F. Bruce, "perhaps, the most important result to which form criticism points is that, no matter how far back we may press our researches into the roots of the Gospel story, no matter how we classify the Gospel material, we never arrive at a non-supernatural Jesus."¹⁰

But when all is said in their favor, the question still remains: Are the Gospels true? You will, no doubt, have noticed that there is a two-fold line of attack on the truth of the Gospels in the examples which we have cited. First, there is the assertion that in our canonical Gospels we do not have an authentic portrait of Christ. Second, there is the assertion that the Jesus of the Gospels is not the proper object of Christian faith. We must now deal with these two lines of attack on the truth of the Gospels.

10. *Op. cit.*, pp. 36-37.

The Gospels Contain An Authentic Portrait Of Christ

The first question which we raise is: Are the Gospels authentic portraits of Jesus? That is, do they present a picture of Jesus of Nazareth as he really was or as he really thought he was? Those who challenge the truth of the Gospels in this respect suppose that the picture of Jesus which we have in the Gospels is a creation of the followers of Jesus, due either to deliberate falsification of the facts or to naive credulity and misunderstanding or, the more modern idea, to the gradual addition of various strata of materials by the Christian community as a whole as it passed on via oral means the stories of Jesus and reinterpreted them according to the needs of the community. According to this last idea, which finds expression most fully in "form criticism", the only thing we can be sure of is the opinion of the community about Jesus, and, to them, this opinion is not necessarily based on the facts.

In dealing with this question, we will limit our discussion to the general portrait of Jesus which is found in the Gospels. It is impossible to examine all of the details of the Gospel stories in our discussion and it seems to me that we are primarily concerned about the truth of the total picture of Jesus which emerges from a reading of the Gospels. If the truth of this can be established, the details can be studied in the light of the general portrait and their validity judged by it. If the truth of the general picture cannot be established, the details become meaningless for our faith anyway.

We must recognize, of course, that there is no way to establish conclusive proof in this area of study. If there were, unanimity of opinion would have been achieved long ago by sincere scholars of the New Testament. However, it is possible by a critical examination of the facts which are available to all scholars today to establish a strong balance of probability in favor of the truth and authenticity of the gospel picture of Jesus.

The consistency of the picture of Jesus in our four Gospels creates assurance of its authenticity. In our day it is

popular to characterize the Gospels as presenting four different portraits of Jesus. For instance it is said that Matthew presents him as the great teacher; Mark as the mighty man of power; Luke as the man of infinite compassion; and John as the divine Son of God. There may be some truth in these classifications as reflecting the special emphasis of each Gospel, but we must remember that Matthew's great teacher also works miracles, Mark's man of power also teaches, Luke's man of compassion is also the Son of God sent for the salvation of the world, and John's divine Son of God is truly a man who grew tired, thirsty and weary. In each of the Gospels we have a special emphasis, a special way of telling the story, but there is also a marked unity. In all of them, Jesus is a historical person whose true humanity is never questioned; he is a great teacher whose words breathe the spirit of divine wisdom; he is the Messiah of God sent for the salvation of the world; he is a worker of miracles; he did die for the sins of the world; he did arise from the grave and is the living Lord. As J. P. Love remarks, "the Gospels are in fact one story."¹¹ F. F. Bruce comes to the same conclusion, saying, "Most readers of the Gospels in all ages have been unaware of any fundamental discrepancy between the Christ who speaks and acts in the Fourth Gospel and Him who speaks and acts in the Synoptists."¹² We have noticed already how those who challenge the truth of the Gospels must discredit a large portion of the Gospel material to establish their picture of Jesus as they think he really was. When the whole of the Gospel material is accepted, there emerges a picture of Jesus which is entirely consistent with the message of the Christian missionaries as we find it in the Acts and Epistles of the New Testament.

Now this is a remarkable thing. The Gospels, it is generally agreed, took final shape in widely scattered parts of the Roman world—Mark in Rome, John in Ephesus, Matthew in Palestine or Syria, and Luke in Antioch. They certainly reflect the ideas about Jesus which were held in these widely

11. *The Gospel and the Gospels*, p. 13.

12. *Op. cit.*, p. 62.

separated centers of population amid very diverse people who did not always agree in everything, but they did agree in their conception of the meaning and person of Jesus. It seems improbable that their agreement in this central affirmation of their faith could be based on anything but the truth, that it reflected Jesus as he really was and not as he had been imagined to be. This, I think, is a consideration which gives strong assurance to belief in the credibility of the Gospels.

In the second place, the proximity of the Gospels and their sources to the events recorded gives reassurance of their fundamental reliability. Nearness to an event, both as to date and as to historical context, has always been a major consideration in judging the reliability of any historical record. This is why liberal scholars of a century ago were anxious to assign the date of the writing of the Gospels to the middle part of the second century; such a date would make it possible for them to cast suspicion upon their reliability. At that time it was possible for reputable scholars to assert with some confidence that the dates of the Gospels were actually that late.¹³ But this is no longer possible. New evidence has been uncovered which makes it certain that all of our Gospels took final form during the first century of Christian history. The discovery of a papyrus fragment of the Gospel of John in Egypt, which experts are sure cannot have been copied later than A.D. 125, gives practical assurance that the Fourth Gospel was written before 100 A.D.¹⁴ Without going into detailed arguments, we may confidently assert with B. H. Streeter, Vincent Taylor, and the majority of modern scholars that the latest possible dates for our four Gospels are about as follows: Mark, 65; Luke, 85; Matthew, 90; and John, 100.¹⁵ As a matter of fact, these dates may be too late. "Professor C. C. Torrey, of Yale University, goes so far as to say that there is nothing in any of the four Gospels which demands a date later than A.D. 50

13. *Ibid.*, pp. 18, 19.

14. Hunter, *op. cit.*, p. 85.

15. Bruce, *op. cit.*, p. 16.

or a place of writing outside Palestine."¹⁶ Adolf Harnack has given strong reasons which so far as I know have never been discredited, for believing that Luke and Mark were written before 63.¹⁷ Accepting the latest possible dates, however, we have another fact which brings the Gospel material even nearer to the event of Jesus—it is universally accepted that our Gospels made use of previously existing material for the major portion of their work. Luke expressly asserts that he does so (Luke 1:1-4); Matthew has undoubtedly done so; and it is likely that Mark and John have also used such material. Vincent Taylor expresses his belief that the practice of gathering the Gospel materials into groups and writing them down must have begun by 50 A.D.¹⁸ and it is entirely likely that large bodies of it, such as the Passion stories were down even earlier.

This brings us on solid critical grounds to within 20 years of the death of Christ for the writing of much of our Gospel material, but there is still another link in the chain. One solid result of "form criticism" is the conclusion that prior to the writing of the records, there was the telling of them. The "oral tradition" must have begun during the lifetime of Jesus himself, for many must have shared the feeling of Peter and John when they said, "we cannot but speak of what we have seen and heard" (Acts 4:20). This oral tradition was transmitted from one to another in the same words in which it was received until the form as well as the content of the stories became fixed. This is the conclusion of form criticism and I accept it as valid. Therefore, on critical and historical grounds, we must suppose that the greater portion of our Gospel material was written down in our Gospels in the same words in which it was told immediately following the death of Jesus.

The historical reliability of the Gospel material does not therefore rest upon the apostolic connections of the authors

16. *Ibid.* p. 16.

17. Harnack, Adolf, *The Date of the Acts and Synoptics*.

18. Taylor, Vincent, *The Formation of the Gospel Tradition*, p. 175.

of the Gospels as was once supposed, but upon the assured proximity of the material itself to the events which it records. However, it has become increasingly sure through critical study that the actual authors of the Gospels were of the apostolic circle of believers, a circle composed of apostles and their immediate followers. Luke and Mark are generally recognized as the authors of Gospels which bear their names. The apostolic connections of these two men are too well known to need elaboration; they were certainly close enough to the actual events to have valid knowledge of them. It is not so certain that Matthew and John are the actual writers of the Gospels bearing their names, though the early tradition of their authorship has never been disproved. It is now, however, generally agreed that if they were not the actual writers, they were very closely associated with those who did write the Gospels and are responsible for the shape which their Gospels took.

This combination of proximity in date and historical context of the Gospels and their writers gives four reasons for having confidence in the reliability of the Gospels.

(1) The writers of the Gospels were close enough to the events they record to have had adequate means of testing the truth of their materials. Their incorporations of already existing material is not evidence of slavish dependence on sources but of their confidence in its truth and their desire to tell the gospel story in words that were already familiar. If we assume that they were actually trying to be accurate, and they profess to be, we cannot doubt that they had the ability to be so.

(2) The Gospel material took shape and was actually published while there were still eye-witnesses of the life and ministry of Jesus living. Vincent Taylor has pointed out that just here is the Achilles heel of the form-critics. He says, "If the form-critics are right, the disciples must have been translated to heaven immediately after the Resurrection. As Bultmann sees it, the primitive community exists *in vacuo*, cut off from its founders by the walls of an inex-

plicable ignorance."¹⁹ It is unbelievable that untrue Gospels could have been accepted when eye-witnesses were still alive.

(3) It seems certain as well that the general Christian public had sufficient and valid knowledge of the life of Jesus to test the truth of any Gospel which sought currency among them. The careful distinction of Paul in I Cor. 7 between what "the Lord said" and what "I say" is evidence not only that such knowledge existed but that it was widespread, if not universal, in the Christian communities. Yet our four Gospels were accepted throughout Christendom in the first century and their acceptance is not only evidence of their truth, but is also evidence that they were considered adequate accounts of the Gospel facts.

(4) The Gospel material took form and the Gospels were published at a time when many enemies of Christianity could have successfully challenged any untrue statement of fact in them. Yet there is no evidence that this was ever done. The Jews challenged the interpretation but not the facts. This is the testimony, both of early Christian and early Jewish writings.²⁰ Jesus cast out demons and performed miracles, but he did it by the power of Beelzebub, the prince of demons. He was crucified, but as a false teacher. The grave in which he was buried was found empty, but this was true because his body had been removed either by his disciples, as Matthew reports the Jews having said, or by Joseph of Arimathea as Joseph Klausner believes. In all of these stories, we find the Jews facing the dilemma of trying to explain facts which they could not deny. This dilemma is expressed in Acts 4:16. They said, "What shall we do with these men? For that a notable sign has been performed through them is manifest to all the inhabitants of Jerusalem, and we cannot deny it."

For these reasons, it would seem that the established proximity of the Gospel materials and the Gospel writers

19. *Ibid.*, p. 41.

20. Klausner, Joseph, *Jesus of Nazareth*, p. 46.

to the events they record is very strong argument in favor of the authenticity of the Gospel portrait of Jesus.

In the third place, the rest of the New Testament gives testimony to the truth of the Gospels. We have already discussed this and need only mention it again. The variety of teaching in the New Testament books is pervaded by central unity and this unity is found in the central message about Christ which is based on the Gospel portrait of Jesus.

In the fourth place, the impossibility of accounting for the Gospels on any other grounds than their authenticity is proof of that authenticity. To say that the Gospels were created by the Christian community is simply to trade the conception of a miraculous Christ for the conception of a miraculous community. There is a freshness, vitality and originality about the portrait of Jesus which cannot be explained by references to the background of Christianity. F. F. Bruce answers those who question the genuineness of the words of Christ in the Fourth Gospel by saying, "if they are not, then a greater than Christ is here."²¹

The variety of results noticed in the work of those who challenge the truth of the Gospels is convincing evidence that there is no alternative explanation of the Gospels which is satisfying to the mind.

It seems, then, that we can rightly have confidence in the authenticity of the Gospel portrait of Jesus. We have in our Gospels not invention but reporting, not creation but testimony. Jesus is pictured as he really was; or at least as he really thought he was and convinced his followers that he was. That they accepted him at face value and have written an authentic account of his works and words may be accepted as a conclusion based on the strongest possible reasons.

Is Faith in the Christ of the Gospels Justified?

In conclusion, we must give some attention to those who would deny that faith in the Jesus of the Gospels is justified even if we accept the authenticity of their portrayal of

21. *Op. cit.*, p. 52.

Christ. Most of those who challenge the truth of the Gospels are aware of the folly of trying to reject Christ if the Gospels are proved to be authentic and have first tried to undermine confidence in the Gospel material before rejecting the claims of Christ to personal faith. But not all are willing to accept Christ as Lord, even when they admit the authenticity of the Gospels.

In this realm of discussion, criticism as a historical science passes out of its depth. Here men must speak simply as believers or non-believers. Conservative Christianity has often done itself a distinct disservice by attempting to speak here with the same degree of certainty and on the same grounds as they speak with reference to facts of history or science. Faith, as neo-orthodoxy asserts and as Conservative Christianity has always taught, is not the same thing as sight. It is a leap into the unknown, but it is not necessarily a *blind* leap into the dark. I think there are sufficient reasons to justify our faith in Christ, and it will now be our purpose to summarize these reasons.

In the first place, it is necessary to explain Jesus in some way or other. Either he was a deluded dreamer, a bold imposter (a false Christ); or his estimate of his own person and his place in the purpose of God must be accepted as true. Either Jesus must be classed with such modern pretenders as Father Divine and Pastor Russell, or he must stand by himself as the absolute embodiment of God, the absolutely unique person in all of history. Faith, it seems to me, is the only reasonable response to the Jesus of the Gospels.

In the second place, the fact of Christianity is best explained by belief in the validity of faith in Christ. Christianity is a fact of history that cannot be ignored. As such, we must suppose that it is either a house built upon the sand of naive delusion or that it is a house built upon the solid rock of spiritual reality. If the teaching of Jesus is to be trusted at all, the proof of the foundation of a house is to be found when storms come, and storms have come. Against the structure of Christianity has been hurled the

full force of military might, of intellectual criticism, even of corruption from within, but still Christianity stands. It has proved indestructible. Not only so, it has also proved itself able to meet the needs of human life. Men of faith have universally testified that they have found life, peace, assurance, power and satisfaction through faith; civilizations have been revolutionized by it. In the light of these facts, it seems that faith in Christ has validated itself in the crucible of human experience.

The final proof of the validity of faith in Christ, in each individual case, must be faith itself. Christ stands before each man as the majestic figure made clear in the writing of the Gospels and verified by the experience of others. We must decide for ourselves what our response to him will be. Reason dictates the response of faith; the failure of all else to meet our needs dictates the response of faith; but, if we would know of a certainty that faith in him is justified, we must first have faith. It must always remain true that the truth of the Gospel can be finally tested only from the inside of faith. The company of those who believe are the only ones who can say with absolute certainty: "Jesus is Lord."

The Theology of the Epistle to the Romans

BY WAYNE E. WARD

No part of the Bible has had a more important and far-reaching effect upon Christian history than the Epistle to the Romans. The earnest and incisive message of the great Apostle, as he deliberately set himself to the task of cutting through all superficial religious forms to the very center of the Christian gospel, has quickened the heart of Christian believers and kindled a flame of revival in age after age of Church history. As far back as the fourth century, when the great Augustine was in the throes of conviction over his sinful life, he heard during a period of meditation in the garden the voice of a child at play, saying, "Take up and read!"¹ Taking up the Bible, he fixed his eyes upon Romans 13:12ff.:

The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof.

The words seized the heart of Augustine; and, in the transforming experience of salvation in Christ, he rediscovered the Pauline themes of sin and grace, of the righteousness of God as his saving act in Jesus Christ, and of the new life in the Spirit which sets one free from the law of sin and death. Always in the ensuing years as the great, provocative theologian of North Africa poured out the rich stream of Christian classics which have influenced the whole course of Church history, he turned ever again to this profound epistle. In this epistle Augustine found the "gospel of Christ" standing out in all of its force and clarity, undimmed by the passing of time, ready to be proclaimed again as the "power of God unto salvation to everyone that believeth."

1. Augustine's *Confessions*, Book VIII, Chapter xii.

When the Church of the Middle Ages had stumbled to a halt in the morass of ecclesiastical intrigue and dead formalism, it was again the Epistle to the Romans which broke through the chains of religious slavery and emancipated a German monk from the hopeless pursuit of righteousness by the works of the law. With a flash of spiritual insight he saw through the victorious experience of Paul his own way of escape: not self-righteousness, but the "righteousness of God revealed from faith to faith: as it is written, the just shall live by faith."² With this spark from the pen of Paul, the Reformation had begun to flame in the heart of Martin Luther. No wonder he could say in the introduction to the book of Romans in his German Bible:

The Epistle to the Romans is the chief book of the New Testament and the purest gospel, so valuable that a Christian should not only have every word of it by heart, but should take it about with him every day as the daily bread of his soul.

Even an indirect presentation of the message of the Roman Epistle has had far-reaching effects in the life of the Church. When a confused Anglican clergyman went one night to a little chapel in Aldersgate Street, London, he found neither minister nor sermon. Instead a simple lay reader was struggling through the heavy introduction to Martin Luther's commentary on the Roman letter. In this moment charged with such significance for the future evangelization of England and America, John Wesley found himself profoundly stirred:

In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface, to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation: and an assurance was given me, that He had taken away my sins, even mine, and saved me from the law of sin and death.³

2. Romans 1:17.

3. An entry in John Wesley's *Journal* on May 14, 1738.

Nor is this the end of the thrilling story of this same little book, sent out from the hand of Paul so long ago, but used of God in the unfolding centuries in a way that surely surpasses the Apostle's fondest hope when he dispatched it with some trepidation on its journey to Rome. When the peaceful dreams of early twentieth-century, liberal theology were being shattered in the trenches of France, a young Swiss pastor at Safenwil, under the very sound of the thundering guns just beyond the border, discovered again this same epistle and, with his prophetic commentary on the *Roemerbrief*, tossed a "bombshell" of his own "into the playground of the theologians."⁴ Many theologians considered this commentary by Karl Barth on Romans the turning-point in modern theology, marking a serious return to the fountain of New Testament Christianity, after a long period of wandering in the barren wilderness of liberalism.

And we may be sure that its treasures are not exhausted. This work which John Calvin could describe as "a door of approach to the rarest treasures of scripture"⁵ and which Coleridge considered to be "the most profound work in existence"⁶ has a message which will always speak to man's deepest need. But there is the problem—most Christians are not willing to pay the price in careful study of the close-woven argument and tedious grappling with its strange thought-forms which alone can open up its message. Indeed, one must have the selfsame "mind of Christ" and be led by the same spirit if he would grasp its meaning. Many Christians treasure certain verses and dwell upon the great passage of assurance in Romans 8, but very few toil through its complex theological argument and wait upon the Lord in order that it may grip their own lives. Some have even questioned the relevance of Paul's so-called "Rabbinic method" to our day, suggesting that Romans is so deeply embedded in the cultural patterns

4. A. M. Hunter, *Interpreting the New Testament*, 1900-1950, p. 125.

5. *Argumentum in Epistolam Pauli ad Romanos*, cited by A. M. Hunter in his commentary, *The Epistle to the Romans*, p. 11.

6. *Table Talk*, p. 252, cited by A. M. Hunter as above.

and thought-world of the first century that it cannot speak to our own. But this only indicates the nature of the problem of interpretation; it certainly does not reflect upon the relevance of its message. The history of its dynamic effect upon men and movements in Christian life for twenty centuries is proof of its powerful witness to the central reality of the Christian faith: God's saving act in Jesus Christ.

Contemporary theologians of many communions are of one voice in their high estimation of this epistle and its peculiar relevance to our day. Emil Brunner finds that "there is no document of man's spiritual history in which passionate feeling, powerful thinking and inexorable willing are so mingled and combined as in this letter."⁷ Bishop Nygren says: "What the gospel is, what the content of the Christian faith is, one learns to know in the Epistle to the Romans as in no other place in the New Testament."⁸ And Professor John Knox indicates the unique place of the epistle by pointing out that it "is the principal source book for the study of Paul's gospel, and in consequence unquestionably the most important theological book ever written."⁹

However, if one would understand the main themes of the Roman Epistle, he must read it in its first century setting. It is most important to have a general outline of Paul's thought-world as it emerges from all his writings and from the spiritual crises of his life. Romans is a part of a body of writings and stands at a specific juncture in the life of the great Apostle. It must be understood in that context; it does not stand alone. This means that not only Romans, but all the other epistles and the Acts should be read in their entirety, not just once but several times, before any serious attempt is made to interpret individual passages in Romans, or explain crucial details.

7. In his commentary, *Der Roemerbrief*, p. 7, cited by Hunter, loc. cit.

8. In his *Commentary On Romans*, p. 3.

9. *The Interpreter's Bible*, Vol. 9, p. 355.

Background of the Epistle in Paul's Experience

Paul was a keen observer of the world around him and was a relentless critic and judge of his own inner life. The most stubborn fact of his own restless life, as well as of men in general, was the fact of sin. The very consciousness of sin was evidence of the fact that God had made man for something better. Man had been made in the image of God, and even the Gentiles who stood outside the law of Moses still showed the work of the law written in their hearts. But sin had become more than an act of disobedience, a specific transgression of the law, or even a state of rebellion against God. It was a demonic force which had enslaved man and set him at war with himself.

Although Paul understood sin most acutely in his own experience, he was certain from his empirical observation, as well as from the nature of divine law, that it was a universal malady. He was not just generalizing from his own experience. He not only saw sin amply demonstrated on every hand, but he heard the divine pronouncement that "none is righteous, no not one."¹⁰ When he attempted to account for this tragic situation, he always went back to his Bible and the story of Adam. It seems obvious that he thought of Adam as the first man and the head of the human race. As such he stands for all mankind, because there is an obvious unity of the race in him. When Adam fell under the sway of sin, all mankind became enslaved. Sin had its historical beginning in Adam, at the very head of the human race. But he knew that sin is not just an impersonal "stuff" which can be transmitted through the blood stream from father to son; it is a slavery into which Adam fell, and all his children were born into a world in which sin reigned. Adam had let the power of sin come into the world.

Paul was quite aware of the fact that the Hebrew word "Adam" meant simply "man" or "humanity."¹¹ This term could quite properly be applied to the first man as a personal name because he was not only *a man*; he was all the hu-

10. Romans 3:10, based upon Psalm 14:1 and 53:1.

11. See Brown, Driver, Briggs, *Lexicon*, p. 9.

manity there was. In short, the individual was the race in Adam. This suggested to Paul a very significant thing: although the human race was now made up of many individuals, and although there were such obvious divisions as Jew and Gentile, Greek and barbarian, there was an actual unity of the race which was just as real as ever. Sometimes Paul certainly uses the term "Adam" to denote this present unity of the human race in spite of all its obvious divisions. Theologians argue mightily as to whether he means this in particular instances; some even have difficulty believing that he could really have thought of Adam as a real person, the first man. This produces an amusing situation: Paul was quite sure that he could begin with the unquestioned assumption that in Adam all the human race had its historical beginning; from this he could proceed to the point he wanted to make—that because of this common source there is a real unity of the race in spite of the fact that we see the human race only as so many individuals. Today, many theologians are quite willing to concede his conclusion about the unity of the race, or even take it as an assumption; but the argument upon which Paul based his conclusion, and about which he thought there would be no question, poses a real problem for them. Paul would certainly have been interested in knowing just how these theologians could account for this unity of the human race, if they passed by the most obvious explanation: a common biological heredity!

Although it may seem strange, it was exactly within the deep agony of his own soul's consciousness of sin, that Paul first began to grapple for the terms to describe his relationship to God. Because he was a Hebrew, and especially because he had been a Pharisee, he looked at God through the law. God was the supreme Lawgiver, the Righteous Judge. True, he had been the deliverer of his people in the Exodus; but Paul, at first, could see this deliverance only as a device to preserve the people in order that they might preserve to humanity the oracles of the law. By this law they were to provide the way of salvation for all men. When the fatal realization began to dawn upon Paul,

that, try as he might, he could not keep the law, he was in the depths of despair. He was too honest to practice the little casuistry necessary to produce an apparent balance of the moral ledger. Paul knew he might survive the scrutiny of his fellowmen, who were in a similar plight anyway; he knew he could not survive the scrutiny of the living God. It must be said, that with a profundity which makes most of our religious devotion seem only sham, this agonizing Saul of Tarsus really believed in God! This One who was his life came to him in the law as his most painful goad. This which should have brought him life was crushing him to death. How he longed to be free from this horrible bondage! How he wanted to do God's will! One can almost hear in the throb of his letters that Paul had often made protestation to God that although he sometimes failed, he really wanted to be obedient to him. Imagine the consternation of Paul when he turned his relentless self-scrutiny upon even this innermost prayer of his and found it a lie. He could no longer hold out to God the lame excuse that he "meant well" and suppose that it would atone for a multitude of sins; because, when he dared to examine his innermost desire, he found something dreadfully wrong even there. He really did not *want* to obey God—not consistently and truly. Although he might say in a general way that he wanted to be a good man, he found that sometimes in the full knowledge of what was right, he deliberately chose the wrong. It is no exaggeration to say that this discovery of the fundamental root of sin in the helplessly divided will was a terrifying realization for this earnest Pharisee. He had no ground left to stand upon; he was utterly ruined. What good is the law to deal with a problem like this? The law would indeed provide a pattern of conduct and expression for one who could effectively will to obey it. But how futile it is to deal with the real problem which lies far deeper. How can it go down to the very depths of man's being and heal the corruption of his nature?

In this kind of situation, Paul might have expressed his hopeless despair in a kind of sinful orgy. Some men do.

Instead, he redoubled his efforts to demonstrate his zeal for the law. It was as if he would whip his will into line by a tremendous surge of energetic action on behalf of the law. Perhaps he could literally lift himself up by his own bootstraps and bring fickle will into harmony by a prodigious act of his will. This burst of action did express itself in almost orgiastic intensity. With a kind of holy frenzy he threw himself into the persecution of this blasphemous sect of Christians who dishonored God and flouted his law. Their sublime sense of peace and joy in the midst of persecution and, especially, their obvious assurance that their sins had been forgiven in the name of Jesus Christ were galling and irritating to Paul. But he was not one to be deceived by them; any sensible man could see that either they had never really faced the problem of sin or else they were the best actors he had encountered off the stage. Yet, when it came to suffering and martyrdom, these men did not seem to be acting. Paul could not bury this lurking realization under the weight of his holy zeal.

Surely it was in this kind of inner turmoil that he set out on the journey which was to be the turning-point of his life. He kept fighting down the thought that there might be another explanation for the behavior of these Christians—a blasphemous thought. Could it possibly be that these earnest people were not acting? What if this Jesus really were the Christ of God? And then Jesus met him in the way. All the struggle of his life came to a focus at that point. Simply put, and beyond all theological explanation, Paul surrendered to Jesus Christ. Christ came in and Paul found a new life *in Christ*.

This simple phrase, "in Christ", would be the refrain of his life; it would be wide enough and deep enough to include his doctrine of salvation. And in this life-shaking experience on the road to Damascus he found the treasure which had always eluded him in his desperate search: the peace of God "which passeth all understanding." Redeemed and transformed, he suddenly heard the divine imperative in a new way. No longer did he drive himself to the works of the law

in order that he might be acceptable to God. He had been accepted! How could he ever pour out the joy of his soul as he longed to do, and let the overflow of it fill the earth! Then Jesus called him and sent him with the message of salvation to the nations. Out of this overflow of his joy Paul travelled, and preached, and wrote. And in the deep "peace that passeth understanding" he finally walked one day outside the walls of Rome and laid down his life in the calm assurance that nothing could separate him from "the love of God which is in Christ Jesus our Lord."¹²

With this kind of background it is possible to set forth the main theological ideas of the Epistle to the Romans.

Summary of the Main Themes

In Romans 1:16-17 Paul states his main theme and summarizes the argument of the entire epistle. He is not ashamed to preach this "gospel of Christ" because it is the effective "power of God unto salvation" to every one that believeth," both Jew and Greek. He is careful to say "to the Jew first," because he will turn aside in Chapters 9-11 to discuss carefully how the opportunity came to the Jews first, but, in their stumbling at the gospel, they opened a doorway of opportunity for the Gentiles. The coupling of Jew and Greek together in this opening statement is significant, because he will proceed to show that both are under the same condemnation and are in need of the same salvation. Through the first two and one-half chapters he continues his relentless indictment of all mankind by appealing to the manifold evidence of corruption and idolatry on every hand and to the divine pronouncement in the scriptures that "there is none righteous, no, not one." Then from 3:24 to the end of Chapter 8 he drives home the very heart of his letter: how the gospel of Christ, which is the righteous Act of God in justifying the sinner through faith in Jesus Christ, does have the power to give remission of sins and set the believer free from the "wrath to come" (Chap. 5), from the reigning power of sin (Chap. 6), from the frustrating burden

12. Romans 8:39.

of the impotent law (Chap. 7), and, finally, from the tyranny of death which separates one in body and spirit from his source of life in God (Chap. 8).

Paul then turns to the theme that many commentators consider an excursus from the main argument, but which he clearly anticipated in his opening statement, by showing how this righteous act of God actually does fulfill his promises even in the face of the obvious disobedience of a large part of Israel. God has made his promise, and those who are true Israel "according to the promise," will yet turn to God and be saved. Finally, in Chapters 12-15, Paul shows how the power of this saving gospel works out in the new life in Christ, relating the believer properly to Christ, as each believer becomes a "living sacrifice," walking in love in the Christian community, submitting himself humbly to the constituted orders of the state, and giving evidence of the Lordship of Christ in all respects of ethical behavior.

By the "righteousness of God" Paul means the saving act of God in Jesus Christ, rather than some passive moral attribute. His righteousness is his saving activity. This concept is not new with Paul; he found it in Isaiah's oft-repeated phrase "a righteous God and Savior." This saving act was revealed "through faith for faith" because this salvation is a matter of faith from start to finish. It is a relationship of trustful commitment of one's life to Christ.

When Paul launches his indictment of the whole sinful world by speaking of the "wrath of God" as revealed from heaven against man's sin, he is deliberately paralleling this revealed wrath with the revelation of God's righteous act of salvation. Righteousness is a two-edged sword. It may indeed refer to God's saving act in Christ on the Cross, but there he voluntarily bears the righteous judgment upon sin. In the careful discussion which follows, Paul clearly applied the word "wrath" in at least three different ways: (1) he shows that sin brings its own dread consequence, i.e., there is a law of sin and retribution; (2) he also shows that God actually gives the wicked up to a reprobate mind—in other words, God's wrath is his personal action in judging sin; (3)

the whole passage is set in the context of the eschatological "day of wrath" when God will finally judge the secrets of all men.

In the remainder of Chapter One, Paul sets forth the most profound interpretation of sin to be found in the scriptures. He briefly summarizes this corruption of man's nature under two terms; ungodliness and unrighteousness (wickedness). By "ungodliness" he refers to the fact that man has refused to center his life in God, but has turned instead to something that is not God—an idol. In this dreadful condition of deliberate idolatry, man gives expression to the fundamental corruption of his nature by following the dictates of his reprobate mind. He gives himself up to "wickedness" in two related ways: he unleashes all the lusts of the flesh, culminating in the horrible sexual perversions so characteristic of the Greek world; and, what is even more devastating in its moral corruption, man's twisted mind splurges into an orgy of deceit, covetousness, and malignity. And these sins, both spiritual and fleshly, stem from the fundamental distortion of nature which accompanies the displacement of God from his rightful place in the center of man's being and the substitution of an idol—a creature in the place of the Creator!

Unfortunately, this entire passage has become a battleground for the proponents of natural theology on the one hand, and the theology of revelation on the other. And some have even come to the dismal conclusion that Paul is here propounding the revolting doctrine that God "gives all men enough light to condemn them, but not enough to save them." A careful reading of Romans 1 and 2 will show almost anyone how wide of the mark this kind of discussion is. Paul is not even raising the question whether there is enough general knowledge of God in the natural revelation to save a man from his sin. He is plainly trying to say that if man had been obedient to God as he is clearly seen from the creation of the world, man would never have had the problem of sin in the first place. It is precisely because man "knew God" but "glorified him not as God" that man fell into the corrup-

tion of sin, from which only the mighty saving act of God in Christ could extricate him. There is then no question as to whether there is enough revelation in nature to save him; it is because he has been disobedient to this revelation already that he needs saving. How painful have been the discussions which refuse to let Paul say what he wanted to say and have wrenched his argument from its moorings to recast it in the framework of a barren dispute about general and special revelation. Paul came to one conclusion in this entire discussion, and he came to it with a forthrightness and sure-footed progress which is refreshing; all men have sinned, both Jew and Gentile; the Jew has violated the oracles of the law and the Gentile the work of the law written in his heart. To be sure, both Jew and Gentile have sometimes obeyed parts of the law and their consciences excuse them in that instance. But both have also gravely offended the law and refused the righteous judgment of God; therefore, he comes in 2:9 to the summary statement that he has "charged (proved) that all men, both Jews and Greeks, are under the power of sin." To this he adds the overwhelming judgments of scripture upon the corruption of the heart of man and rests his case.

In 3:24-25 Paul has come to the pivotal point of his whole argument. With the law powerless to heal this rupture between man and God, with all the eloquent moral discourses of the Gentiles unable to produce one man who in his inner nature is in right relation to God, God steps in and makes things right by an act of free grace. (No one can be justified by the works of the law.) God freely gives to man what he cannot earn for himself: redemption in Christ. That is, he "buys man back from the slavery to sin"; and in the "blood of Christ", which is His life freely offered on the cross, God makes "expiation" unto remission of sins for the one who comes through faith in the "blood of Christ."

In the framework of the Jewish atonement, Paul saw the "blood of Christ," like the sacrificial lamb of old, offered upon the "mercy-seat" of the ark, providing a point of meeting between sinful man and Holy God. When the sinner

came through the blood of offering, God accepted him; the sinner was reconciled to God. How profound was this reconciliation wrought in the cross of Christ, by which man could not only approach God as in the Old Covenant, but could actually be crucified with Christ, so that in the place of sinful self upon the throne of his heart, Christ could come in to live in His rightful place. This was the complete cure for man's fundamental problem of "ungodliness", the life centered in an idol.

It is apparent that Paul was awed by another fact about the "blood of Christ." Whereas, the Israelite offered the blood of a lamb on behalf of himself, the believer in Christ was so related to Him in faith, that in Christ's obedient offering of his life to the Father the believer was actually offering his own life as a "living sacrifice." "Through faith in his blood" meant the commitment of one's life to the One who gave his blood, i.e. poured out his life in order to provide a meeting-point where sinful man could be reconciled to God. The ultimate fact of reconciliation was then seen in the return of man's total being to God, its rightful owner, and from whom man had originally snatched it when he chose to be his own god.

From this point Paul moves swiftly toward the great climax of Romans 8. He first anticipates the objection that this is some novel theory of salvation which ignores God's dealings with the saints of old. Not only does Paul refuse to concede anything to this argument; but he actually proves that Abraham, for instance, is also justified by faith, not by obeying the law. He "staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God."¹³ Paul also insisted that because Abraham lived in the calm assurance that what God had promised, he was able to perform, this faith was reckoned unto him for righteousness. In other words, by living in the assumption that God would do what he promised, Abraham had actually, in the fullest sense, committed his life to God. That, in the last analysis is what reconciliation is, and is the same thing which

13. Romans 4:20.

the Christian does in Christ: he surrenders his life to God, its rightful owner.

Having clenched this point, Paul breaks into a song of praise as he describes this new life we have, "being justified by faith." Since we are in a right relation to God by surrendering our lives to Him in Jesus Christ, we have "peace with God." No longer does the Judge stand over me; no longer am I at war with God in my innermost being. We have access to God's super-abundant grace, in which we stand, rejoicing in the hope that He will manifest Himself more and more in us. His love is poured out in our hearts through the Holy Spirit; and all our tribulations are transfigured by the wonder of this love of God which came to us in our sins. If the death of Jesus provided the point of meeting where the sinner could come again into a right relation with God, how much more will Jesus, victorious over the grave, live and work in us His saving grace. Even as the one man, Adam, opened the door and let the tyrants Sin and Death come in to wreak their reign of havoc upon all mankind, so the one man, Jesus, became the avenue of God's saving grace to all who let Him come in to reign as Lord of life.

This idea that the reign of sin is broken when Christ comes in suggests to Paul a most effective way of portraying the Christian in its contrast to the old: by his very baptism to Christ, the believer shows that he is dying to the power of sin in his life and is coming "under the name", i.e., submitting to the Lordship of Christ. With what fervor he can then exhort the Christian to live in accordance with the reality implied in his profession. In Chapter 7 Paul turns, in a passage of most intimate personal testimony, to the striking contrast between this new life and the old life under the Law. We have already shown how this is the heart of his own struggle: he could not *will to do the Law* effectively. In fact, the Law actually provoked him to sin, although he admitted that he would not have understood sin except by the Law. But the Law could not help his will; the Law could not make him able and willing to keep

the law. It was when he realized this that "he died." He was ruined, cut off from all hope. Because Paul describes this intense struggle in the present tense and cries out finally, "Who shall deliver me?", many commentators suppose that he has never gotten beyond his old problems of the helplessness of the law to heal his divided will. That would be equivalent to saying that although Paul has given the profoundest description of the meaning of reconciliation and justification to be found in the Bible, he had not yet experienced it himself. Surely he knew who could deliver him, and he had the assurance that Christ would complete that work in him. But Paul would also freely admit that he had not attained unto perfection, and in his Christian pilgrimage the old antithesis with the law would sometimes rear its head. In such a case he always knew the answer now, and could turn to him in the assurance that in the new Spirit of life he was set free from the law of sin and death.

No words are adequate to describe the height of spiritual intensity to which Paul comes in the eighth chapter of Romans as he reaches the climax of his exposition of the new life in Christ. From its opening sentence, which proclaims freedom from condemnation for those who are in Christ, it moves to the very apex of the work of reconciliation in their adoption as sons of God; Paul then sets this whole triumphant work of the grace of God in the context of our eschatological hope, by picturing the straining of the entire creation toward that point in the future when the work of redemption is complete in the revealing of the sons of God, when ever these bodies shall be transformed and set free from sin and suffering, sickness and death. So real is this assurance, that the Christian now lives his life in the calm certainty that nothing can separate him from the love of God which is in Christ Jesus our Lord. Upon the basis of a thorough theological interpretation of the meaning of sin and the reality of salvation in Christ, Paul has progressed under the kindling flame of the Holy Spirit to the very pinnacle of the victorious life in Christ. One can almost hear a choking sound in Paul's

voice as he turns to the soul-rending problem of his brethren who have not found this life in Christ. All this he would give, to the point of being rejected himself, if only Israel could be saved. Paul was a true disciple of the crucified Lord.

In Chapters 9-11 we find more of self-sacrificing compassion for God's people, Israel, than we do of a rationale to explain their stubborn rejection. Paul cannot understand why most of them have not believed. He is quick to point out that many have, and that God has used the stubbornness of the others to open a door of witness and opportunity to the Gentiles. He is also sure that Israelites will be saved the same way that he has described; there would be no special plan by which a sudden revelation of their Messiah from heaven, in accommodation to their gross misconceptions which had led to the rejection of Jesus, would convert the whole Jewish nation in a day. Such a wild speculation contradicts the whole meaning of salvation "through faith." Yet Paul will continue to pray and believe that there will be a massive turning of his own people to God, in response to the tremendous surge of Gentile acceptance of their Messiah. If, as many believe, this is actually what Paul meant, we can only say that we have not seen it yet. We still stand in that hope and prayer with him. Of his conclusion there can be no doubt: all Israel which is "true Israel", by faith in the promise of God, will be saved.

The concluding section of the Roman Epistle, like so many of Paul's epistles, is a great "therefore." It would require a long exposition to relate each one of his ethical injunctions to the theological interpretation of the "life in Christ" which has gone before. But the fundamental relationship to Christ by an act of surrender in which he presents his whole person unto him in a living sacrifice. Thus, in the right relation to God, he finds himself in the right relation to man, both inside the Christian community and outside. He can also relate himself to the orders of society in all honor and love. In a word, "love is the fulfilling of the law." The love of Christ which has been shed abroad in his

heart overflows to the whole world; and whether we live or die, we are the Lord's.

Even a brief glimpse into the powerful message of this epistle will surely cause the devout Christian to breathe a prayer that this same "gospel of Christ" which has worked through this letter of Paul to transform the lives of men in all the long history of the Christian movement, may seize his own heart anew with the power of God unto salvation.

Water Baptism

BY J. WALTER CARPENTER

As a child I was reared in a God-fearing Christian home. I shall ever be grateful for two wonderful parents who prayed and sacrificed for me, who instilled within my heart the conviction that the Bible, every word of it, is the infallible Word of God. I am a fifth generation preacher, father to son. But my heritage was in a church that taught that water baptism is essential to salvation. So earnestly did I believe this doctrine that, after I began to preach at the age of sixteen, I would often debate in public with those who believed that water baptism was only an obedience to Christ, and not an essential part of the "plan of salvation."

Doubts began to pierce my mind as I first saw clearly the Scriptures on the eternal security of the believer. At that time I felt no such security in Christ, though I had been a zealous preacher for nine years. Also I saw a consistent, Christ-like testimony in the lives of many who had never been immersed in obedience to Christ. They had a peace of soul that radiated their lives. I decided it was time for me to restudy from the Greek New Testament the whole doctrine of works and salvation. The key seemed to lie in the relationship of water baptism to salvation, if indeed there was a relationship.

Offered a free scholarship to study anywhere in the world, I was led to Southern Baptist Seminary because of her strong department in the Greek New Testament. I shall never be able to repay the blessings which Dr. Wm. Hersey Davis and others contributed to my life and ministry.

Throughout my undergraduate years and studying for the doctorate, majoring in the Greek New Testament, I was constantly on the alert for grammar or syntax that would "explain" the "proof texts" of the doctrine of baptismal regeneration. These years of study have been richly rewarding in that now I am convinced from the Scripture not only that the doctrine of water baptism being essential to salvation is not taught in Scriptures, but that it is a heresy which robs many Christians of the joy of their salvation.

Five proof tests are the ammunition used over and over by those who hold that water baptism is essential to salvation. It is to be deeply regretted that many English translations "perpetuate" this heresy. Although I love the King James translation, and always use it in the pulpit, yet the King James translation of these verses has given much false comfort to those who hold this doctrine.

John 3:3-5 has brought much false comfort to baptismal regenerationists. They often teach that to be "born of water" is Christian baptism. Does not Jesus say that without being "born of water" one is not able to see the Kingdom of Heaven?

Now it is elementary that although John the Baptist commanded baptism, an immersion in water, it was to demonstrate the fact of repentance on the part of the individual. Christian baptism was not commanded until Pentecost. This baptism of a penitent believer was to demonstrate faith in the death, burial and resurrection of our Lord. When our Lord, therefore, spoke of being "born of water" He had no reference to Christian baptism.

Many believe that the expression "born of water" refers to the cleansing power of the Word of God. Verses like Ephesians 5:26 are used in support of this. However true is the figure of the Word's cleansing power, yet the context of Ephesians 5:26 speaks of the cleansing power of the Word more in the lives of Christians. Here our Lord speaks of the power of the Word to cause us to abide in Him so that we may have ironed out every "spot" and "wrinkle" and thus become a glorious church.

Much more satisfactory to my heart and true both to the context and to the illustration of natural birth is to take "born of water" to refer to natural physical birth. Jesus emphasizes this in verse six by saying "that which is born of the flesh is flesh," i. e., the physical water birth which gives every baby physical life. In addition to physical birth our Lord shows that one must be "born again" through faith in Christ by being "born of the Spirit." Both births are essential to entering into the Kingdom of God: being "born of water" denoting physical birth, and being "born of the

Spirit" referring to being born "from above" (*anothen*) through faith in Christ.

Thus one of the five "proof texts" I formerly used in preaching water baptism as essential to forgiveness of sins had to be discarded. But how much more potent is a text for preaching when it is freed from error!

Acts 2:38 is a standby of all baptismal regenerationists. Unfortunately the King James and many other English translations give little light on this crucial text. Even commentators seem to dodge it or quickly pass over it.

Early in my ministry I accepted two simple interpretations of Scripture: (1) Scripture means all that it can mean. (2) Since the Holy Spirit is the author of all Scripture, I believe that no Scripture, rightly understood, is in conflict with other Scripture. These two simple principles are more precious to me today after applying them to the doctrine of baptismal regeneration.

This Scripture bothered me more than any other. Was this not Pentecost and did not Peter speak in direct answer to the question, "What shall we do?" And yet I know that baptism "for" the remission of sins was a work and thus in direct conflict with the great mass of Scripture which teaches so clearly that salvation is "by grace" on God's part, "through faith" on man's part, and definitely "not of works" lest any man should boast.

Here I give my testimony as a pastor who once preached in churches which accepted the doctrine of "baptism for the remission of sins." Individuals would talk much more of baptism than of the Lord, prayer, and the Christian life all combined. If we are saved by obedience in baptism; if we meet our Saviour in the liquid grave, then rightfully the emphasis of our preaching should be on water baptism; but if we are saved by the blood of Jesus without any merit of our own, then our preaching and conversation should be of Jesus. Somehow Satan blinds the eyes of all who hold to false teachings regarding salvation. Just as the whole world looks green to the man who puts on green glasses, so all Scripture is colored and distorted "to conform" when one ac-

cepts as true the teaching "baptism 'for' the remission of sins."

The enlightenment which came to me regarding this difficult verse is worth the hundreds of hours I have studied and labored over the study of Greek grammar and the Greek text of the New Testament. It was Dr. Wm. Hersey Davis who cut the Gordian knot of this verse. I shall ever be grateful.

In Acts 2:38 the English word "for" (the remission of sins) is the Greek preposition *eis* ("into"). Although this idea of "into" is a very common use of *eis* in the Greek New Testament, yet the New Testament Greek gives many examples of the "static" use of *eis*. This construction causes *eis* to be translated as though it were the old form of the preposition *en* ("in"). Dr. A. T. Robertson gives many clear and definite examples in his profound *Grammar of the Greek New Testament*, pages 591-3. Since the Greek prepositions *en* and *eis* were not stabilized so as always to mean "in" or "into" respectively in the New Testament or Koine period, it is suicidal to "build a doctrine" on an arbitrary translation of one passage.

If the New Testament taught salvation by works instead of "by grace through faith" we would accept the English translation of Acts 2:38 "repent and be baptized . . . for (i.e. into) the remission of sins." We would look no further since there would be no contradiction. But since the idea of "baptism for (i.e. into) the remission of sins" is contrary to the clear and express teaching of the bulk of Scripture, we shall look deeper to see if another translation is possible, which is both grammatical and true to Scripture as a whole.

In Luke 11:32 we have identical Greek to the controversial "baptized for the remission of sins" in Acts 2:38. In Luke 11:32 we read, "They repented *at* (*eis*) the preaching of Jonah." Here clearly is the "static" grammatical use of *eis*. The context does not permit the translation, "They repented *into* the preaching of Jonah." This makes no sense. But clearly the "static" use of *eis* gives meaning. "They repented *in*" (i. e. in the presence of) the preaching of Jonah." A clearer translation in English would be both grammatical and

true to the context: "they repented in (or "on the basis of") the preaching of Jonah." Since the "static" use of *eis* is demanded in Luke 11:32, let us try it with the identical Greek of Acts 2:38.

If we can find a translation true to the bulk of Scripture and thoroughly grammatical, then the doctrine of "baptism 'for' the remission of sins" must be set aside. Acts 2:38 may correctly be translated "repent and be baptized *in* (or *on the basis of*) the remission of sins." Repentance is clearly demanded as the first step. Then, as those who believed responded, they were commanded to be baptized *in* (the state of, or on the basis of) the remission of their sins.

Thus, for me another difficult text was made clear by the study of Greek grammar.

Every pastor needs to understand the "static" use of *eis* in Acts 2:38. He can preach with greater power and lead out of darkness into light those who are sincerely held back by certain English mistranslations of this verse.

Acts 22:15 is another "proof text" of the baptismal regenerationist. This verse was the last to "clear up" for me. When God gave me the answer from the Greek text I knew that I was a "Baptist" and in agreement with the evangelical position of salvation "by grace through faith." When God delivered me from this error, my preaching changed. Members of churches I served would join Baptist churches when they moved to other communities. Finally, in a clear and wonderful way, the Lord led me to renounce my former ordination and request baptism simply in obedience to Christ at the hands of Dr. Paul James of Atlanta, Georgia. It was at Baptist Tabernacle that I was ordained as a Baptist minister on November 6, 1949.

In Acts 22:16 Ananias commanded Saul: "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." For many years I still wore the "green glasses" which caused everything to look green. For years I had been taught to connect "be baptized" with "and wash away thy sins." However, I came to feel that this passage also must contain another explanation

which is grammatical and true to all Scripture. Yet the training of years caused in me a mental block. Many efforts to overcome this failed.

After my dissertation was "finished" (as I thought), Dr. Davis insisted I add a chapter on the circumstantial use of the participle. I could see no connection between that and the *aktionsart* of the Greek tense, but on his insistence I went back to work. It was this added study that gave light to this passage.

So far in my ministry I had connected "and wash away thy sins" with the preceding phrase "arise, and be baptized." This, of course, would connect the washing away of sins with being baptized. But one day, several years after leaving the seminary, it dawned on me that the phrase "and wash away thy sins" logically went with the phrase which followed, "calling on His name."

Does not the Scripture tell us, "Whosoever shall call upon the name of the Lord, shall be saved? Yes, the Greek participle in Acts 22:16 *epi-kalesamenos* is a circumstantial participle of means. Clearly now the Scripture reads, "and wash away thy sins (by means of) calling on His name."

Paul was saved when he called on the Lord on the road to Damascus, but how many Christians realized that the "butcher of Christians" was now a convert himself. Ananias' command is clear to Saul. First, "Be baptized" in obedience to your Saviour and Lord. Show publicly that you are committed to the death, burial and resurrection of Jesus for you. This public obedience would let all know that Saul had genuinely become a child of God "by means of calling on His name."

I Peter 3:19-21 is another "proof test." Does not verse 20 speak of eight souls being "saved through water?" And does not the order of words in the King James say: "eight souls, were saved through water; which also after a true likeness doth now save you, even baptism"?

But an impartial examination of the context speaks of "eight souls" being "saved," not by immersion, but by riding on top of the water. Also their salvation was a physical

escape from death, not a salvation from sin. The ark today is Christ, not water baptism. Only Jesus saves, for "there is none other name under heaven given among men whereby we must be saved." It was in the ark that the eight souls were saved physically. So it is in Christ that we become "new creatures," "heirs of God and joint heirs with Christ."

The American Standard translation clearly gives the proper emphasis on the word "baptism," which should be taken with the phrase which follows. Thus, water baptism is clearly not the "putting away of the filth of the flesh" as the doctrine of baptismal regeneration proclaims. Instead, water baptism is an obedience to the Saviour, essential to a "good conscience toward God." I do not see how anyone can maintain a "good conscience toward God" who is not baptized, as the Great Commission of our Lord so clearly commands.

Mark 16:16 is another great "proof" text showing that water baptism is "essential" to salvation from sin. I have heard it preached that there was no hope for a man who trusted Christ as his personal Saviour who died on the way to be baptized.

It is regrettable that all English translations do not show by a footnote that the two oldest Greek manuscripts do not include verses 9 through 20. Other old manuscripts give different endings to Mark's Gospel. In this "spurious passage" is the teaching of not being hurt by "picking up serpents" and "drinking deadly things" and divine healing by the "laying on of hands."

Since it is clear that this is at least a "disputed passage," we should hesitate to "build a doctrine" on such a perilous foundation. This one last "proof text" is unable to stand alongside the many passages teaching salvation as the "gift of God" through Jesus Christ our Lord.

But my mind goes back to the cause for Mark 16:16 to be added as an appendage to the Gospel of Mark. The answer may well be in the fact that our English word "baptism" is treacherous. When we say baptism, we think of a dipping into water. And truly the idea of "to immerse" is a clear and accurate translation of "to baptize." In many passages this translation seems sufficient.

But we must realize that baptism is a Greek word not translated into English. When thinking of the *action* of baptism we must use such words as an immersion or a dipping, if we translate the Greek word literally. But beyond the literal translation of the root idea of baptism, much study needs to be made on the significance of the "ma" ending of the Greek word *baptisma*. The "ma" ending indicates the idea of result. This idea of result may also be present in the verb *baptidso*.

What is the result of being dipped or immersed in obedience to Christ? Is it not a *public committal* to the historic fact of the death, burial and resurrection of the Son of God. Thus Mark 16:16 may have been added by some earnest Christian to indicate the necessity of "believing" (a mental faith) and *baptidso* "being committed" (a matter of the whole heart and life) to Jesus.

Salvation is more than a mental acceptance of the historic facts of Christianity. It must also be a matter of a heart receiving of the One who "died for our sins." Thus, if, in Mark 16:16, we can eliminate from our minds the idea of water for the moment, and concentrate on what we are committed to when we are baptized, we can find harmony with all Scripture in the translation, "He that believeth and is committed (to Christ in heart and life) shall be saved." But there are so many other Scriptures that teach this truth that we do not need to press the point here.

Clearly from many Scriptures, we are taught that salvation from sin is "by faith" on man's part. Lack of faith brings eternal damnation. If we would consider this truth in the light of Mark 16:16, we would see that this "one essential" is mentioned first. Since you have the one essential — faith — you can add one or a hundred and one other things and the result is the same. In other words "He that believeth" (the great essential to salvation) and sings a song — or reads his Bible — or is water baptized "shall be saved." But the great bulk of Scripture will not permit the salvation of a soul from sin to be based upon faith plus any kind of work.

The Concept of Corporate Faith

BY GEORGE GORDH

If faith is the central principle of the Christian life, it would appear that the individual must be primary and the group secondary. Believing is a profoundly personal matter. Each must do it for himself. And yet there is something about relegating the group to a place of secondary importance that seems out of harmony with the spirit of the New Testament. The apostolic literature regards the church as something essential to the Christian life. It is not a helpful addition which may give assistance to the weak. It is a necessity.

Are we, then, forced to make a choice between a theology which gives faith its due and one which places the church at the center of things? Is there an inner inconsistency in the New Testament writings? I do not believe so. In the following pages I shall argue that it is possible to do justice to the centrality of faith and to the centrality of the church at the same time. The key to the argument is the concept of corporate faith.

I must speak of other matters first.

I

Some of the central Christian convictions may, perhaps, be stated in the following way. The Love which is God himself in his essential being and character awakens the response of faith in man. Faith is utter dependence on God's love; nothing else can save, but God's love can and does. Man, then, is released from that desperate sense of needing to save himself which is the deep root of all his self-centeredness. He is able to love others freely. Thus from one point of view the love with which he loves others is God's love, for it would not come into being without the divine initiative. From another point of view, however, the love with which he loves others is his very own. It grows out of his own decision of faith, and it has a character given to it by his own being. Indeed, one might say that for the first time he is truly a person and can express his character in all its uniqueness.

The continuance of his existence as a person, however, is contingent upon a continuing reassertion of his radical dependence upon God. He is ever tempted to take his life back into his own hands and thus destroy the conditions which make his personal existence possible. He is tempted, too, to regard something other than God as the object of his faith. But the Christian life begins in faith and continues in faith. Within the whole there is a progression from Love through faith to love.¹

The preceding statement of convictions is wholly abstract and hence, in a way, false to the innermost character of Christian faith. It must now be noted that the Love which is God is made known by being embodied. A person appeared in history who incarnated the love of God in word and act and suffering. In him God disclosed himself as one who treats human sin as if it were his own; in him he treats men as if his own righteousness belonged to them. Such love at once demands and creates its own reflection in human life. The Christ says to his disciples, "A new commandment I give you, that you love one another; even as I have loved you, that you also love one another" (John 13:34). The love with which God loves men is a love which binds them to each other.

Now the love with which God binds men together is the love which creates the church. And the church is a human fellowship, though it is not a human creation. The love which forms its bond of unity is, as we have seen, at once human and divine. According to the New Testament the church is the continuing embodiment of Christ in the World. In that body, says Paul, the love of Christ so dwells that "if one member suffers, all suffer together; if one member is

1. This analysis is, of course, in the spirit of the reformers, especially Luther. See, for example, *Christian Liberty*, translated by W. A. Lambert. (Philadelphia, The Muhlenberg Press, 1947.) Anders Nygren has treated the whole problem of the relation of faith and love in *Agape and Eros*, translated by Philip S. Watson. (Philadelphia, The Westminster Press, 1953.) Of special importance is the point that love grows out of faith; it is not something added to it. On this see Nygren's perceptive treatment of "caritas" in medieval thought, pp. 655ff. as a contrasting viewpoint.

honored, all rejoice together." It may be that as we go on to examine further the love which creates the church and the love which is expressed within it, we shall be able to say also: "If one member believes, all believe together." Then we shall be able to speak of corporate faith.

II

It appears that the Christian is to love those within the church better than he loves those who are outside of it. Is, then, the behavior of the disciples to depart from the spirit of the Master? Are they to prefer the "righteous" to the publicans and sinners? In a few passages, indeed, a preferential love for Christians seems to be enjoined upon believers. And surely it is natural that there would be depths of common experience among the members of the church which would lead them to broader ranges of fellowship within the communion than beyond it. And yet all men are to be the objects of the Christian's outgoing love; he must seek to bring them that which they need. But that which they most deeply need is the love of God — and that love will bring them into the fellowship of faith. Thus the love of the Christian for all men is a love of them as church-men — in actuality or in possibility.

We have seen that the love of God has reached into human life by being embodied. And if it is to continue to reach into human life redemptively, it must be repeatedly and continuously embodied. As the Christ disclosed the love of God by word and act and suffering, so must the church disclose that love. The message of the love of God in Christ reaches the man of our time through the church, historically and contemporaneously. "How can they hear without a preacher, and how shall they preach except they be sent?" (Romans 10:14f.). But the message does not have an existence all its own in detachment from the whole of life. Men outside the church must be loved into it.

Let us look at the most dramatic form in which the awakening of faith appears, the troubled conversion of the overly rebellious person. The love with which the Christian loves him has two aspects, one divine, the other human. The

divine aspect is the reflection in human life of a love divine in character and source. It is response to the divine command—internalized into an active attitude—that men are to be loved in the midst of and in spite of their sin and unworthiness. The Christian is to take upon himself sufferings which are not of his own making. He enters into sufferings which are the consequences of unbelief that he may bring belief into being. In love he identifies himself with the unbeliever in his very unbelief. He can do so — strange as it seems — because of his own faith, for only faith makes it possible to bear the depth of the other's misery. That identification is the proof of love and it may serve the creation of faith. The unbeliever may become a believer because he has been offered a love in which to believe.²

Corporate faith does not come clearly to view at this point, but several matters are worthy of note. Faith comes into being in the presence of an identification which marks the utmost extent of the outreach of love. And that identification is of the very essence of the church, for its fellowship is such that "if one member suffers, all suffer together." The love of the Christian for the unbeliever is possible because he has known such love in the church, the love that binds the believers together and ever seeks to bind others into fellowship with them. Thus the love of the Christian for the unbeliever is, veritably, the love of the church for him.

The close relation between the love of the Christian and that of the church becomes clearer as we examine the human side of Christian love. It is important to remember that Jesus was fully human, and that the incarnation did not involve the setting aside of the conditions of humanity. The love of the church for the unbeliever is a love of true human beings mediating the love of God as they accept its persua-

2. The conception of love here set forth has similarities to that of Charles Hartshorne, who has explored its significance for the conception of God, man, and the relations between them. See especially *The Divine Relativity*. (New Haven, Yale University Press, 1948). Also *Man's Vision of God*. (Chicago, Willett, Clark and Company, 1941). The exposition owes much to Mr. Hartshorne, though, so far as I know, he has not treated the relations of love, faith, and the church as I am seeking to do.

sion and obey its command. But the love of the church in its human aspect has a special character which belongs to it by reason of the presence of sin in the world. That character is a reflection of the fact that the church is involved in the very sins which have enmeshed the rebellious person. The church—and here we may speak of it in its corporate character as well as in terms of its individuals — has done things or acquiesced in the doing of things which have led him into temptation. It may, indeed, have driven him to rebelliousness by its own lack of understanding, its own self-righteousness. Hence its suffering with him is, in part, a suffering for its own sins, as these have been among the factors which have driven him into sin.

Thus the church is led to an acknowledgment of its own sinfulness. If it is appropriate to regard such acknowledgment as corporate, we are led directly to the concept of corporate faith. For the Christian message asserts that the realization of sin in its depth can take only when the love of God has been discerned. Men can turn from sin only when they know that God has turned toward them. "While we were yet sinners," says Paul, "Christ died for us." And it is the knowledge of the forgiving love of God in Christ which makes possible the acknowledgment that we are sinners. Hence the church's willingness to confess its own sin is dependent upon its openness to the love of God. Recognition of sin is possible only to faith; indeed, it is an act of faith. Hence the love of the church for the sinner depends upon the church's faith.

Insofar as the church is a fellowship which freely loves and accepts the sinner, it is such because of a trust in God as over against its own righteousness. The church is not a company of righteous individuals, nor is the church in its corporate character a righteous church. It is a company of men who lean upon God's forgiveness of their individual and corporate actions. And it is a company of men who so enter into each other's lives that where one sins all seek his forgiveness because they take his sin upon themselves. The church trusts the rebellious one when he does not trust him-

self because it believes in the power of God to save him. Hence in one sense he is saved by his own faith; in another sense he is saved by the faith of the church.

Suppose, now, that the rebellious one finds peace in the knowledge of the forgiving love of God. The church will rejoice with him as he is honored. It will bear him no grudge because he has responded to the call later than have some others. It will join in the joy of the Shepherd who has found a sheep which was lost.

Thus the church participates in the beginnings of that progression of which I have written — from Love through faith to love. It has its place, too, in the continuance of the progression. But its place is contingent upon its possession of a certain character. Thus if Love awakening faith enables a man to be so released that he becomes truly a person, the church must help to develop that person in all his unique individuality. And if he is tempted to take his life again into his own hands and seek to live by his own resources, if he is tempted to shift the direction of his faith away from the living God, the church must help him to resist the temptations. That which gives the church the character it must have if it is to participate in his progression is corporate faith. I must now indicate why this is so.

III

The question posed at the beginning of this article concerned the possibility of doing justice to the centrality of faith and the centrality of the church at the same time. We have begun with an examination of faith. And we have discovered that although faith is a profoundly personal matter, it is never wholly individual in its reference. It appears within a context of love and is related directly to the church in all its phases. Thus we have moved from a consideration of faith to give attention to the church. We have found it appropriate to make use of the term "corporate faith." Let us now turn to the church. Let us see if an examination of its character will lead us back along the same road—to a consideration of faith.

The manner in which we perceive patterns reminds us that the whole may be more than simply the sum of its parts. It may even be other than its parts. And men in a group will do what they would not do as individuals. Indeed sometimes their very involvement in a group makes them party to types of behavior which are quite at variance with their private standards of morality. A group is a corporate entity with a character of its own.³ Now a church is an entity of a specific kind. If it is at all true to its basic intentions, it should sustain the individual as he seeks to live rightly. But just here appears its great temptation. The individual may become confused into thinking that the sustenance for his life comes from the church itself. He lives by faith, but the object of his faith has ceased to be the God who creates the church. He has come to expect that he can receive from the church what he can receive only from God—though it may come through the church. Now the church in its corporate character, recalling its divine mission is thrown into the temptation to regard itself as a divine institution. It confuses itself with God. Just as the individual who has known faith as response to the love of God is tempted to take his life again into his own hands and seek to live by his own resources, so—exactly so—is the church tempted. Then it must be recalled to its origin. It must remember that it is God's creation and can live only in utter dependence upon him. When the church is tempted, it must repeatedly reassert its own radical dependence on God for its very being—its corporate being. And that reassertion is the heart of corporate faith.⁴

3. Reinhold Niebuhr has, of course, pointed out the relations of individual to corporate actions in unforgettable ways.

4. Regin Prenter's *Le Saint-Esprit Et Le Renouveau De L'Eglise* (Neuchatel, Delachaux et Niestle, 1949) is a brilliant exposition of the nature of the church from a viewpoint which makes faith central. The section which follows owes much to Prof. Prenter's inspiration. He shows the ways in which the church seeks to secure by means of the flesh that which can come only as a gift of the Spirit. That which began in the Spirit must not end in the flesh. (*Galatians 3:3*). At many points the viewpoint of this entire article is quite different from that of Prof. Prenter, however. For example, he seems so concerned to make no concession to Pietism that he undervalues, I think, the significance of personal fellowship in the church.

The assertion is dramatized at certain points in the church's activity, but it should pervade the total life, qualifying every phase of it. I shall speak of several expressions of the assertion in order to illustrate its character.

Baptism is obviously an expression of the personal faith of the convert, a symbol of his dying and rising with Christ. It is a profoundly individual affair, lonely as death itself. But if our conception of Christian love is true, every member of Christ's church who witnesses his baptism enters into it with him. When he suffers in baptismal death, all suffer; when he is honored in the resurrection of baptism, all are honored. Something more is involved too. If they are sensitive to their own condition, they recognize their own need to die daily with Christ and to be raised to newness of life. The baptism of the convert becomes for them a dramatization of their own renewal of faith. For the dying and rising of the Christian is a death to self in its sinfulness and also in its presumptions to righteousness; and it is a willingness to accept over and over again the unmerited grace of God. So deeply did the early Christians feel their solidarity with one another that they could speak of baptism for the dead (I Cor. 15:29).

Where men recognize faith as the principle of Christian life, personal and corporate, they can study together in an atmosphere of mutual trust and understanding. Neither the individual nor the group makes claim to complete possession of the truth. Here is one of the most dangerous of the temptations of the church, the temptation to raise a specific insight of the body of Christians to the status of that truth which belongs to God alone. The individual and the group grow together. The individual finds his notions corrected and expanded by the thoughts of others; he in turn may add to the store of the knowledge of all. The academic freedom which is the ideal of the collegiate community should be realized within the church to an extent that it cannot be known within the secular institution of learning. For freedom finds uninhibited expression within an atmosphere of mutual trust; and where there is love, it does not insist on

having its own way (Cf. I Cor. 13:6). The Holy Spirit is rightly regarded as the guide to truth when individuals study the Bible by themselves. He should also be recognized as present where two or three are gathered together to study. He guides them, in part, through each other.

The administration of the church of faith must be such that the personal dignity of the members is respected while their mutual obligations are not forgotten. The church as a whole does not claim the prerogatives of the divine. No group of leaders comes to be identified as "the church" with the right to speak for it and to determine its destiny. Where the church forgets the gulf which separates it from God, forgets that it can live only by faith, demonic authoritarianism is not far off. And the temptation of any church in our time to become totalitarian is tremendous. We must take seriously the letters which appear from time to time in our Baptist papers warning against tendencies toward centralization of control and standardization of thinking. The answer to false authoritarianism, however, is not to be found in individualism. The basic problem of the church is not that of balancing so much authority against so much emphasis on the individual. The problem is rather that of securing such relationship with the love of God that persons may be bound together in a group without ceasing to be persons. And this is possible, if the preceding analysis is correct, on the basis of faith. To trust God implicitly is to release within the group that mutual trust which makes personal development a real possibility. This does not mean that the church confuses faith in God with faith in man. No, the church of faith trusts men though they may be untrustworthy because ultimately it trusts God who is trustworthy. It trusts men, in part, because it knows that nothing they do can be finally destructive. "If God is for us, who can be against us?" (Romans 8:31). In that trust men find freedom to be themselves. Moreover, the church trusts men because it believes in a fellowship-creating love from God working in their midst when the conditions of its operation have been met. God's love will bind men to men if they

trust him. The administrative organization of the church must be such as to permit free expression of individual and corporate faith. But, in the end, we must remember that nothing can guarantee faith. Faith guaranteed by anything human has ceased to be faith in God.

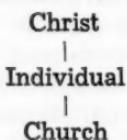
In the fellowship of a church where corporate faith is recognized, the individual will find himself as a person, entering into creative and redemptive relations with others. To it he will come with his uncertainties. They will not be answered by human certainties. If they were, the essential humanness which they express would be denied. But in the fellowship of others also uncertain, they may be changed from sinful, anxious uncertainties into trustful uncertainties, opening new ways to creative advances, to the growth without which human life perishes.

He will find shared laughter and shared tears in the common life of the company of believers, as they enter into each other's joys and sorrows and so fulfill the law of Christ.

IV

I do not intend in any way to deny the prime significance of individual faith. Without it there would be no corporate faith. I do wish to draw attention to the correlative idea that without corporate faith there would be no individual faith. The two belong together.

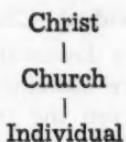
We are likely, I think, to conceive of the relation of Christ, church, and individual in a manner which may be represented in the following way:



The love of Christ, then, comes to individuals, and they respond to it in faith. The faith of the church—if, indeed, it is even permissible to speak of such faith—is simply the sum-total of the faith of its constituent members. The individuals are essential. Their togetherness in a church is

adventitious. The church may help to reduce the difficulty of their Christian lives by fellowship, games, common study and worship. But it is not conceived as a corporate entity with its own specific relation to Christ. It is accidental, not necessary, to the scheme of things.

Our view of the relationship of Christ, church, and individual may be, in part, a reaction from that which may be represented in a second diagram:



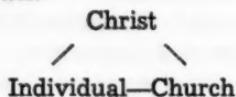
Here the church is primary; the individual accepts, and thus enters into, the faith of the church. The danger inherent in this position is that Christ will be lost behind the church. Then the church will assume the divine prerogatives.

If the analysis presented in this article is correct, however, we may begin with the first pattern and move without knowing it, into the second.⁵ Where people read the New Testament, they are reminded of the importance of the church. It can, even imperceptibly, develop into a human institution with divine pretensions. This happens because men forget that faith is the principle of the life of the church just as much as it is the principle of the life of the individual. Indeed the individual's faith is forfeit, too, when corporate

5. Emil Brunner points out in *Christianity and Civilization*, (London, Nisbet and Company, 1948, pp. 111ff.) that Rousseau conceived of community as "an association of a number of equal individuals for a certain purpose . . . At the basis of this conception we find the idea of the self-contained individual, the self-sufficient man." He goes on to argue that the notion of the self-sufficient individual developed into the notion of the mass man. "Rousseau, the father of egalitarian democracy . . . is also one of the originators of the totalitarian state." The interpretation of Rousseau and the tracing of political movements are difficult matters, lying beyond the scope of this article. However, I believe that Brunner's words set me to thinking about the possibilities inherent in the individualistic church; did it lead to a totalitarian church? My own analysis would seem to suggest that if Brunner is right, there is a suggestive parallel to his thesis about the state in the church.

faith is forgotten. For he turns his eyes from God to man, to the company of the church. He succumbs to the temptation to trust man where he can truly trust only the living God.

If individual and corporate faith are correlative, a third diagram can be drawn:



The love of Christ comes downward, to the individual and to the church. Both are sustained by faith. There is a check and balance between the two. Negatively, the individual helps prevent the deification of the church, and the church helps to prevent the deification of the individual. Positively, the church mediates the love of Christ to the individual; and the individual mediates that love to the church.

The bond of their unity with each other and with God is the love of Christ which holds them together.

The Purpose and Place of Religious Education

BY ALLEN W. GRAVES

Education in its broadest sense involves the directing of changes which take place in persons. Through education any society seeks to guide its constituent members toward those ends which the society regards as most worthwhile.

Secular education generally states its purposes and goals in terms of securing the well being of individuals, of their becoming worthy members of society and worthy citizens of the state. For Christian education, however, there are additional goals. Jesus was concerned with what the disciples might become when they responded to the invitation to follow him. In Christian education we seek the salvation and the fullest possible development of each individual to the limit of his divinely given potentiality. We seek worthy citizenship for him in the Kingdom of God as well as worthy membership in society. These ends we believe are attainable for any individual only as he comes to know Jesus Christ as his personal Saviour and Lord.

Lewis J. Sherrill defines Christian education as "the attempt, ordinarily by members of the Christian community, to participate in and to guide the changes which take place in persons in their relationships with God, with the church, with other persons, with the physical world, and with oneself." This is achieved "by introducing persons to the Christian community, introducing them to the Bible and the Christian heritage, preparing the way for personal response to revelation, participating with them in purposeful action, and counseling with them during periods of crisis."¹

Paul H. Vieth says "The foundations of Christian education are to be found in the nature and condition of man who is to be educated, in the faith which the church professes, and in the principles of education which define how learning takes place."²

Our concept of Christian education must be set firmly

1. Lewis J. Sherrill, *The Gift of Power*, p. 82.

2. Paul H. Vieth, *The Church and Christian Education*, p. 52.

in the framework of historic Christianity and yet be relevant to the needs and interests of modern man. The techniques of Christian education should be firmly grounded in Christian theology. Thus both content and methods serve as tools to be used by the Christian fellowship in home and church to bring learners into a relationship of love for God who is revealed to us in Jesus Christ. Religious education is the church at work, reaching out in redemptive love to introduce others into the knowledge and love of Jesus Christ.

In order to achieve these goals the curriculum of Christian education ought to include all those planned experiences that will help the individual to become a mature and fruitful Christian. It also includes all those unplanned experiences resulting from relationships in the Christian *koinonia*, in the home, church and community. Christian education will be concerned with the needs of each individual and the answers to those needs as revealed in the Word of God.

The test of the success of our religious education will be found, not in the ability of individuals to quote verses from the Bible, nor to demonstrate their acquaintance with the critical problems of Biblical interpretation, but rather in their effectiveness as Christian witnesses and in their demonstration of Christian love in thought, word and deed.

With these statements concerning the purpose of religious education we turn now to consider the place of religious education in the three areas of the home, the churches and the seminary.

Religious Education in the Home

I predict that one of the great new developments in religious education in the next decade will be the re-emphasis upon the family as a primary religious educational agency. Too long have Christian people assumed that the task of religious education would be wholly performed by the Sunday School and other educational organizations of the church. Any dramatic advances in religious education must bring into use resources which are now being largely neglected. The experiences of family living offer such major resources.

Religion is too comprehensive to be transmitted by occasional contacts of one, two or even four or five hours a week. Let us recognize that children will get their religion where they get their life, primarily in the home. Christianity must claim this educative resource as a basic part of its educational ministry.

This emphasis on the home as a primary center for Christian education is not new. Before the rise of the Sunday school, the home shared with the church in the instruction of children. The New Testament reveals that intensive instruction was conducted in many of the homes of the early Christians. Such religious instruction was also characteristic of Jewish homes. In II Timothy 3:15 Paul reminds Timothy how he has known from childhood the sacred writings that can impart saving wisdom by faith in Christ Jesus. From his Jewish mother and grandmother Timothy had received the careful instruction typical of Jewish homes for centuries. We would do well to take seriously today the instructions for religious education in the home to be found in Deuteronomy 6:6-7, "And these words which I command you this day shall be upon your heart; and you shall teach them diligently unto your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down and when you rise."

Too many well-meaning Christians have tried to turn over to the church all responsibility for the Christian training of their children, unconsciously absolving the home, the school, and the community of their rightful obligations for the religious development of the children. Perhaps without realizing it, our church programs have been built on this fallacious assumption that whatever religious education was to be given to an individual must come through the church activities and organizations. Happily, we are giving now increasing attention to the responsibilities of the home in the total task of Christian education. We are now aware that effective education must include the home. Some denominational groups have rewritten their entire curriculum of church educational materials so as to include the participa-

tion of the home as an essential element in their program of Christian education.

Southern Baptists are providing much additional material for use in the home, notably the "Every Day" series introduced recently by the Baptist Training Union for use in the homes of Nursery, Beginner and Primary children. The Department of Home Curriculum of the Baptist Sunday School Board has also been helpful in aiding parents in guiding the Christian education of their children.

There is yet much to be accomplished, however, in this important area. Not every home is prepared to be an effective agency of Christian education. The churches therefore must prepare parents for this role through counseling and specific training, through more adequate curriculum materials, and by getting parents sufficiently interested and involved so that they will use effectively the available materials. We can add vast new strength to the work of religious education by stimulating, training, and inspiring parents to do what they alone can do best for their children.

Religious Education in the Churches

Among Southern Baptists religious education functions as a basic segment of the total church program enabling the church to achieve its divinely assigned purposes. The educational organizations are controlled by the churches which use them as instruments in fulfilling the commission of Christ, the Head of the Church. Religious education in Southern Baptist churches has no desire to go its own separate way apart from the other functions of the church. Educational workers do not desire to stand alone, but choose rather to be responsible participants in the total ministry of the church, under the leadership of the pastor. This is true to our heritage as followers of Christ. Jesus himself functioned as preacher, teacher, and pastor of the people. He trained his disciples to follow his example in carrying on each of these ministries in their missions among men. By precept and example Jesus taught that all three phases were essential in the complete fulfillment of his mission.

The New Testament churches followed this pattern of concern for education along with preaching and pastoral care. With the coming of great multitudes of new converts into the early churches there arose the need of specialization in each of these areas. God raised up leaders to meet these needs. Paul refers in Ephesians 4:11 to those whom God gave to the church to serve as apostles, prophets, evangelists, pastors and teachers in order to equip all the saints for the work of ministering that the body of Christ might be built up to its complete fullness.

The teaching or educational ministry in the New Testament churches, says Dr. James D. Smart, was "not a ministry on a lower level, but rather a full ministry directed to this one major responsibility. It is clear then that a division between a ministry of teaching and a ministry of preaching is merely a division of labor and not in any way the establishment of two different ministries on two different levels. The validity of each depends on its being a direct and valid continuation of the mission of Jesus Christ. They are not really two, but they are one. In the deepest way they are one; each being necessary to the other in order to provide the church with a whole Christian ministry. It is this principle of the unity of the ministry in Jesus Christ that has been largely lost from sight in the modern church and needs very definitely to be restored."³

Religious education that takes its cue wholly from secular education and is unrelated to the prophetic preaching and pastoral ministry of the church is untrue to the New Testament example and must be rejected by Baptists. The experience of Ezra and his successors, the scribes, would indicate that where a teaching group arises without the accompanying prophetic ministry an inevitable drift to cold legalism ensues. This may produce Pharisees and Sadducees, but will not produce warm-hearted Christians who respond in love to Jesus Christ as Lord.

In many Southern Baptist churches educational leader-

3. Smart, Dr. James D., Lecture to the American Association of Schools of Religious Education.

ship must continue to be given by the one person who serves as pastor, teacher, and preacher. This creates a demand, as we shall see, for adequate training to be given to such pastors for effective functioning in each of these three areas.

With the continual growth in size and complexity of Baptist churches and denominational life there has been a continuing rise in the demand for specialists in the field of religious education. These must be men and women who are fully committed to Christ, who have responded to a divine call to specific vocational service in the ministry of religious education. They, too, must be adequately prepared, not only in the basic principles and techniques of education, but they must also be thoroughly grounded in theology and Biblical studies if their work of religious education is to be a continuation of the teaching ministry of our Lord. No one can teach the gospel who does not know the gospel, yet no amount of theological information is ultimately beneficial if it cannot be effectively communicated.

The Work and Status of the Minister of Education

In the fulfillment of the task of religious education in the churches, leadership is given either by a pastor, with or without adequate training in religious education, or by an educational specialist variously called minister of education, educational director, assistant pastor, or a variety of other titles. This variety of titles and wide variation in responsibilities assigned to such an educational specialist is perhaps indicative of confusion in the minds of people concerning the work of religious education.

The most pressing demands for trained leaders among Southern Baptists today are in the religious education and church music fields. 3,477 were reportedly being sought by Southern Baptist churches in 1956. What is the reason for this serious shortage of church educational workers?

One reason is the attitude on the part of some toward educational work and workers. In some churches the minister of education is expected to be on a par in ability and training with the pastor. He is expected to function as a

teaching minister in the church and has the respect and appreciation of the people. But unfortunately in some churches it is reported that the status of the educational worker is not such as would encourage young people to enter this field.

Dr. James D. Smart, in dealing with this problem of status, said:

Strangely . . . most of the churches . . . have failed to define this ministry of Christian education. It has gained recognition across the years as an essential ministry under the sheer pressure of need. The educational program of the local church needs skilled and well trained leadership and therefore volunteers must be schooled and schooled thoroughly in order to provide that leadership. But it has never been made clear whether the director of Christian education belongs with the pastor of the church in the gospel ministry or whether he belongs with the church secretary and the caretaker as a kind of educational auxiliary. Sometimes it is the one, sometimes it is the other. . . . It is not fair that the person who is committed to full time service in Christian education that this person is confronted again and again with this great uncertainty about just what she or he is . . . I am convinced that the only way in which we shall ever gain clarity in this matter is by going back to the New Testament, back to the very origin of our ministry, and on the basis of what we find there restoring to the ministry of Christian education its validity and its character as an essential part of the gospel ministry.⁴

In some major denominations educational workers are given some formal recognition providing status officially recognized by the people and by the government. Until a denomination takes such action the status of educational workers will be largely dependent upon the attitude of the pastor and congregation where they serve. With almost half of the eight thousand Southern Baptist churches above three hundred in membership now seeking one or more workers in the fields of religious education and church

4. James D. Smart, address, "The Role of Theology in the Preparation and Work of Ministers of Education."

music, we realize the importance of according proper recognition and status to those who are called to serve our Lord in these important ministries in the churches.

Perhaps it would be well to examine what is involved in a call to the ministry, whether a pastoral ministry or an educational ministry. Richard Niebuhr suggests that a call to the ministry includes at least these four elements:

(1) the call to be a Christian, which is variously described as the call to discipleship of Jesus Christ, the hearing and doing of the Word of God, to repentance and faith, etc.; (2) the secret call, namely, that inner persuasion or experience whereby a person feels himself directly summoned or invited to take up the work of the ministry; (3) the providential call, which is that invitation and command to assume the work of the ministry which comes through the equipment of a person with the talents necessary for the exercise of the office and through the divine guidance of his life by all its circumstances; (4) the ecclesiastical call, that is, the summons and invitation extended to a man by some community or institution of the church to engage in the work of the ministry.⁵

Almost without exception those who serve churches in educational posts would qualify on each of these four points, if we grant that their call is truly a divine call to a ministry of Christian education.

The related question of ordination or other official recognition of ministers of education is now a much debated question. More and more churches are recognizing that men who serve them as ministers of education are divinely called to their work and are truly ministers in the scriptural sense of the term, and have set these men apart, some to a specialized ordination to the gospel ministry of religious education, others simply to the gospel ministry of religious education, others simply to the gospel ministry without any indication of a specialized sphere of service.

If ministers of education are to be thus ordained they

5. Richard Niebuhr, *The Purpose of the Church and its Ministry*, p. 64.

certainly ought to measure up to the high qualifications expected of other ministers of the gospel as demonstrated to an examining council who would seek to discover their basic understanding of our Christian faith, their sense of divine call, and their concept of the Christian ministry. Those who may object to such ordination on the basis of tradition among Baptists are encouraged to make a restudy of the scriptural concept and practice concerning ordination.

The Role of The Pastor

What shall be the role of the pastor in relation to the church educational program? Wesner Fallaw says appropriately:

Education in the local church depends upon the minister. Even in the relatively few churches that have directors especially employed to lead the educational program, it is still true that the success or failure of the work is determined by the understanding and support given or withheld by the minister. There are ministers who say that they know nothing about education. If they were to say they know nothing about church administration or theology or leading a worship service they would be embarrassed and conscious of severe limitation, but some of these persons go so far as to decry education; to act as if they prided themselves in disdaining it.⁶

Where the minister serves as his own educational director, as is true in the vast majority of churches at present, he must seek to understand the purposes and methods of religious education and give adequate leadership in formulating and executing the program of Christian education through his church. The more he knows of the basic principles and effective methods of Christian education the less time consuming he will find these responsibilities that might otherwise keep him from his pre-eminent responsibilities as God's prophet and the peoples' undershepherd. My father taught me very early in life that I could always cut more wood with much less time and effort if my axe was sharp.

6. Wesner Fallaw, *Religious Education*, Vol. XLV, No. 1, p. 41.

Religious Education in the Seminary

The intimate relation and the continuing contribution of Southern Baptist Theological Seminary to religious education was described a few months ago by my honored predecessor, Dr. Gaines S. Dobbins.⁷ That contribution has been made not only in the training of leaders but also in the direct ministry in this field by the professors of the seminary.

Our primary interest focuses now on the program of training for religious education leadership provided by Southern Seminary. Dr. John A. Broadus and Dr. Basil Manly, Jr., on the original faculty demonstrated a very deep concern for religious education in the churches. They accepted responsibilities as editors of the first Sunday School Board established in Greenville in 1863, only four years after the establishment of Southern Seminary. Dr. Broadus played a key role in the vote to establish the present Sunday School Board in 1891. When Dr. E. Y. Mullins came to serve as president of the Seminary in 1899 he brought with him from his pastoral experience the conviction that one of the essential areas of adequate theological training was that of religious education. Through his efforts and with the aid of the Baptist Sunday School Board, Southern Seminary became the first school of its kind to offer a regular credit course in Sunday School methods. After four years of special lectures by visiting pastors in this field, Dr. Byron H. Dement of Waco, Texas, was elected in 1906 to the newly established "Basil Manly, Jr. Chair of Sunday School Pedagogy."

After the resignation of Dr. Dement in 1914 the courses in religious education were continued by Dr. Landrum P. Leavell and Dr. C. S. Gardner until 1920, when Dr. Gaines S. Dobbins was called to serve in the dual professorship of religious education and church administration. For thirty-six years Dr. Dobbins labored with remarkable success, bringing world-wide recognition to the Seminary and to

7. Gaines S. Dobbins, Founders' Day address, *Review and Expositor*, April, 1956, Vol. LIII, No. 2.

Southern Baptists because of his effective leadership in the field of religious education. A man of vision and insight, a tireless worker, a brilliant author, a stimulating teacher, a provocative conference leader, a wise counselor, an understanding and co-operative fellow-worker, Dr. Dobbins faced with enthusiasm the many developing needs of Southern Baptists. From those first courses in religious education and church administration have grown courses in psychology of religion, pastoral care, clinical training, group dynamics, family life, teaching, character education, history and philosophy of education, curriculum, the ministry of writing, evangelism, worship, office practice, work with students, work with children, youth and adults. Every unmet need in the life of the churches and the denomination stimulated him to fruitful planning, writing and teaching.

With the rapid expansion of Southern Baptists and the increasing number of large churches requiring trained staff members to assist the pastor in educational and administrative functions, there came increasing demands upon the Seminary to enlarge the ministry being performed through the Department of Religious Education and Church Administration and to establish this larger ministry as a separate school within the framework of the Seminary life, coordinate with the School of Theology and the School of Church Music. The decision to take this step was made and in September, 1953 the School of Religious Education began to function, with Dr. G. S. Dobbins as its first dean and five other full-time professors on its roster.

It is appropriate on such an occasion as this to ask, what is the function of the School of Religious Education in the life and work of this Seminary, of Southern Baptists and the total ministry of Christian education? One such function is that of research and investigation in the area of religious education. Increasingly should our denomination look to the seminaries for basic research in both the principles and methods of religious education. This is important not only as a part of the basic pattern of checks and balances needed in any democratic organization such as the Southern

Baptist Convention, but also to assist in maintaining religious education in its proper sphere in the total ministry of the churches and of the denomination.

Although we are duly grateful for our heritage from the past, seminary education seeks not merely to perpetuate the utterances and procedures of the past, but rather should attempt to prepare students for creative and imaginative leadership in the future. We honor our heritage not by worship and blind imitation of it, but by reconstructing the present and the future in the light of past experience and revelation.

The seminary should not seek to grind out mass reproductions of a pattern, however good, but should cultivate in every student the creative genius and the prophetic insight that sees basic principles and absolute truths. Our school must inflame the imagination of our students, sending them out with a desire to radiate their ideals as learned from the Master Teacher.

There is always the danger that society and its institutions will stop with some past utterance of genius or some methods of demonstrated value and fail to continue the creative search for new insights and better procedures. We should strive here to stimulate real individuality and creative thinking, if we would contribute to the advancement of our cause. Furthermore we should continually re-examine our purposes and procedures to see if we are making the wisest possible use of available information and resources. For example, if there is a lag between what is known about how learning takes place and the way in which we are seeking to cause it to take place, we are to that extent retarding the process of Christian education and hindering the achievement of our ultimate goals.

In the training of competent religious educators, whether they will serve as pastors or ministers of education, we should ask, "What knowledge is most needed? Will the student be prepared to meet the demands that will be laid upon him? Is he able to communicate the store of information about God, about the church, about man and his

needs? Is he able successfully to relate actual knowledge to human needs?" Certainly any seminary graduate ought to know his subject matter, but he ought also to know how to communicate that knowledge through effective teaching, in words the people can understand.

In order to bring about closer co-operation and foster a growing concern for effective communication of content materials we need more coordinated efforts on the part of those responsible for various fields of study at the seminary. For example, Nevin C. Harner, in discussing this problem suggested that a seminary might well offer such a course as, "Mediating the Christian Faith to Children, Youth and Adults" taught jointly by a professor of theology and professors of Christian education.

Dr. Harner expressed the hope for an integration of Christian education and the theology curriculum that will go beyond the level of curriculum construction, and reach into such areas as the "long standing dichotomy—largely false—between content and method." Says Dr. Harner:

Perhaps we shall now be led to realize unreservedly that there is no such thing in a seminary as good teaching of biblical, historical or theological content without regard to the way in which such content is to be used in the actual ministry The cultivation of a Protestant constituency which is fully literate theologically, historically, biblically, and ethically will be set forward in proportion as we achieve in our seminaries such a handling of content subjects as will be truly scholarly but never unmindful of the service such content is to perform in preaching, teaching and the care of individual souls.

Conversely, we on the Christian education side of the fence may now be helped to see more clearly that there is no such thing as a contentless methodology. The how of preaching is inseparable from the what. The tricks of the trade in teaching cannot be dealt with apart from content. The guidance of children, youth and adults cannot be adequately considered in isolation from the Bible, the history of the church and the verities of Christian faith, for the

very good reason that Christian growth never takes place in a spiritual vacuum but always in vital relation to God and Christ, and the church and the world.⁸

Dean Elwyn A. Smith says:

If an American theological professor is to respond to Christ's summons in this era and in this nation, he must understand the thought and experience of the American church as well as he knows his own field of study. Humanly speaking, it is in the union of these two streams that fresh understanding of the church's peculiar task originates. A seminary professor who is out of touch with the practicalities of church witness is no better qualified to prepare its clergymen than if he were to neglect his field of scholarly pursuit.

Theological scholars are of inestimable importance in clarifying ever afresh the situation of the church. It may well be that a particular church need can be revealed only in the light of a scholar's special knowledge. Far from being alien to the church, learning is one of its brightest hopes of reform. But learning is now for the most part not actually being brought to bear upon church problems. Instead of providing light, many of the creative minds of the church work in isolation from its common life even while they educate its ministers, because in practice they are pursuing professional objectives quite distinct from the church's pressing task of witness.⁹

The teacher who proclaims and expounds Christian doctrine must also be able to apply it practically to the various needs of life.

If future seminary professors, in the process of graduate study, assimilate "the typical professionalism of the academic world" their motivations may well become "more intellectual than religious, more characteristic of the scholarly profession than the calling of the church."

8. Nevin C. Harner, address before the American Association of Theological Schools, *Religious Education*, Vol. XLV, No. 4, July-August, 1950, pp. 227-228.

9. Elwyn A. Smith, *Christian Century*, April 25, 1956, p. 506.

It is my hope that such a condition will never prevail at Southern Seminary. My conviction is that religious education at Southern Seminary ought always to maintain and cherish close relations with our Southern Baptist churches. Although ours is not the task of being mere promoters of a denominational program designed by others, it is our responsibility actively to participate in the formulation of the educational program of Southern Baptists and to prepare every graduate for intelligent participation in the educational activities of his church and denomination. We in the seminary seek by choice not to isolate ourselves, but rather to be inseparably related to what is going on in the churches and in an increasingly large measure to give direction to it. We believe this relation to our Baptist people is wholesome. All but a small per cent of our graduates go directly into the churches and denominational organizations, and it is our responsibility here to prepare these leaders for their responsibilities.

Another emphasis of great importance in the life of our seminary must be increasing attention to actual experience as a part of the total seminary training of any church leader, whether in the field of theology, education or church music. Dr. Niebuhr points out that, "it is now recognized widely that in every professional field learning and doing are inseparably connected. Teachers cannot be trained without practice teaching; physicians cannot be prepared for their work without medical internships and residencies. Quite apart from such examples theological educators have learned that ministers cannot be prepared in classrooms and libraries only for their work, but must participate in the activities of the church and combine theoretical understanding with practical experience for the sake of both theory and practice."¹⁰

An adequate program of field work and clinical training will give to the student an opportunity to discover the validity of the curriculum of the seminary, to see the rela-

10. Richard Niebuhr, Bulletin No. 5, "Study of Theological Education."

tionship of what he is studying to the total task of Christian leadership. Too long have we assumed that individuals and problems would conveniently assort themselves into the well-defined academic specialities that we have known in the class room. In the realm of medicine both doctors and patients are lamenting the confusing problem of the "partitioned patient" in this day of specialization. Religious leaders must never forget that we deal always with the whole person without the opportunity of isolating any particular phase of his life and treating that area alone. We must help our students to see life clearly and see it whole.

This means for all of us here continuing efforts to walk together and work together whatever our special interest may be. It is my hope that the School of Religious Education may continue as a cooperative participant in the total life of the seminary. We share with all the seminary in the urgent need for more library, classroom and office facilities and additional housing. A project of special interest to the School of Religious Education and to all the students with children in our seminary family, is the provision of a more adequate nursery-kindergarten building. But generally our needs are those we have in common with all the seminary. We believe that as in the churches, so in the seminary, cooperative endeavor and teamwork is vital to the success of Christian work, whether that of the pastor, educational worker or professor.

It should be our purpose in the training of pastor, church musician or religious educator to give increased emphasis to the matter of teamwork, with actual practice in cooperative endeavor in classroom and field work assignments. Only thus can the seminary hope to give training to prepare adequately for service on a church staff or for effective leadership of volunteer workers. Church leaders must know how to get along with people, including themselves. Failure is more often due to an inability to work cooperatively with others than to any other one cause. It will be our endeavor to see that all graduates from all schools of the seminary go out from this campus with a balanced seminary edu-

tion rather than a highly specialized, exclusive education limited to any one field. Each Christian leader should be acquainted with and have a thorough appreciation of the other areas of specialized service in the work of the church.

The graduates of our seminary likewise should have a thorough understanding of the denominational program of Southern Baptists and an appreciation of its strengths and weaknesses. An expanding denomination has a right to expect from this seminary trained leadership for every phase of its work.

This involves for us here at Southern Seminary the determination of educational priorities, a question that becomes increasingly important as contemporary culture, churches and denominational life become more complex and as more tasks are thrust upon the seminary. Determination of priorities will be governed by our sense of values, our sources of motivation and authority and our best insight into the way in which Christian growth and learning take place. The ultimate control of seminary education among Southern Baptists rests with the people in the churches of our convention. Yet these same people are looking to us to display the wisdom of the children of Issachar who "had understanding of the times to know what Israel ought to do." To the task of providing responsible Christian leadership we commit ourselves today.

Post-Graduate Theological Study in The British Isles

BY PAUL ROWNTREE CLIFFORD

The following memorandum is designed to set out the opportunities for post-graduate work open to students from North America at Baptist theological colleges in the British Isles.¹ Before presenting details of courses available and requirements for admission, the major differences between the structure of North American and British theological education need to be understood.

Main Features of Baptist Theological Education in Britain

(1) Baptist theological colleges in Britain are self-contained, residential institutions, connected with universities, but not an integral part of them. They are concerned with preparing men for the Baptist ministry and mission fields, concentrating on the disciplines of Biblical Studies, Historic and Systematic Theology, Church History, and the Philosophy of Religion. Comparatively little attention is given to subjects in the Practical Fields.

(2) These colleges are small in size by North American standards, with a student body varying from about twenty to fifty in number and a faculty of three or four. Tuition and a program of lectures are provided, in addition to the advantage afforded of sharing the life of a close-knit fellowship.

1. *Editor's Note:* This statement was prepared at the request of the American sub-committee of the Baptist World Alliance Committee on Theological Institutions. This committee grew out of the conference of theological teachers at the Baptist World Congress in London, July, 1955. It is composed of Wilbur Saunders, United States, chairman, Eric Worstead, England, secretary and the following regional representatives:

(1) Europe: H. H. Rowley, Great Britain, first vice chairman; Johannes Norgaard, Denmark; Joseph Nordenhaug, Switzerland; H. Luckey, Germany.

(2) Australasia, Asia, Africa: T. C. Warriner, Australia, second vice-chairman; W. H. Doke, South Africa.

(3) North and South America: Duke K. McCall, U.S.A., third vice-chairman; Paul Rowntree Clifford, Canada; J. Howard Williams, U.S.A.

(3) The Baptist colleges need to be visualized within the context of the universities, with which they and similar institutions of other denominations are connected. The universities confer degrees, offer lectures, and in some cases provide individual supervision for special students. Generally speaking, they have their own faculties of Theology, and where this does not obtain, some provision is made for pooling the teaching resources of several theological colleges of different denominations connected with the same university.

(4) Overseas students would have to secure admittance to the university as well as to the college which is associated with it. By doing so they would have access to libraries, the right to attend lectures, and in most instances the full privileges of participation in the general life of the university concerned.

(5) Degrees are awarded on the basis of final examinations, or, where specified, on the presentation of a satisfactory thesis. Class work does not count for credit, though residence during the academic year is required. University lectures are normally regarded in the same way as library facilities — to be used by the student at his discretion under the direction of his supervisor.

The academic year is divided into three terms separated by vacations at Christmas, in the Spring, and in the Summer. The average term lasts about twelve weeks, though the Oxford academic year consists of three terms of eight weeks each. This difference needs to be taken into account in computing costs.

Baptist Theological Colleges Prepared to Consider Applications from Overseas Students

(1) Bristol College (Bristol University)

Principal: The Rev. L. G. Champion, B.A., B.D., D.Th.

Address:

The Baptist College
Woodland Road
Bristol 8

Courses offered:

B.A. Honours in Theology—3 years.
M.A. By thesis—2 years.
Ph.D. By Thesis—3 years.

(2) Manchester College (Manchester University)

Principal: The Rev. K. C. Dykes, M.A., B.D.

Address:

Manchester College
Rusholme
Manchester 14

Courses offered:

B.D.—2 years.
B.D. Honours of London University by external examination—3 years.

(3) Rawdon College (Leeds University)

Principal: The Rev. D. S. Russell, M.A., B.D., B.Litt.

Address:

Rawdon College
Near Leeds
Yorkshire

Courses offered:

B.A. Honours in Theology of Leeds University—3 years.
B.D. Honours of London University by external examination—3 years.

(4) Regent's Park College (Oxford University)

Principal: The Rev. R. L. Child, M.A., B.D., B.Litt.

Address:

Regent's Park College
Pusey Street
Oxford

Courses offered:

B.A. Honours in Theology—2 years.
B.Litt. By thesis—1 year.
B.Phil. By thesis—2 years.
D. Phil. B thesis—2 years (with possible permission to spend half the time elsewhere).

In addition there is the status of 'Recognized Student,' which allows post-graduate students to attend lectures and use the libraries in Oxford for one year, with no degree in prospect.

(5) South Wales Baptist College (University College, Cardiff)

Principal: The Rev. Edward Roberts, M.A., B.D.

Address:

The South Wales Baptist College
54 Richmond Road
Cardiff

Courses offered:

B.A. in Theology—3 years.
B.D.—3 years.

(6) Spurgeon's College (London University)

Principal: The Rev. E. H. Worstead, B.A., B.D., M. Th.

Address:

Spurgeon's College
South Norwood Hill
London S.E. 25

Courses offered:

B.A. in Theology—2 years.
B.D.—2 years.
M.Th.—2 years.

The greatest facilities for advanced work are at Oxford, and overseas students who wish to undertake research are advised to make application to Regent's Park College in the first instance. Apart from the University's Bodleian Library, Regent's Park has the unique Angus Collection which affords exceptional opportunities for research into Baptist history. Moreover the recognized student is free to attend lectures in any subjects which interest him, even though they may lie outside the strictly theological field.

The only other college with special library facilities is Bristol, where a student interested in 17th and 18th century Nonconformist Theology would find considerable material for research.

It will be noted that apart from Oxford, Bristol and Manchester are the only Universities with which Baptist colleges are affiliated that afford opportunities to the overseas student to work for theological degrees at the doctoral level.

Conditions of Admission

Graduates of Recognized Universities in North America would be considered for any of the above courses, but each application would be treated on its merits by the University

authorities. In the case of Oxford, the candidate must first secure the support of the Regius Professor of Divinity and thereafter make application to a college of the University for admission—generally St. Catherine's Society. Acceptance by the Regius Professor, representing the Faculty of Theology, and admission to a constituent college of the University are necessary in addition to a student's affiliation with Regent's Park. In the first instance enquiries should be addressed to the Principal of the Baptist college concerned, who will advise candidates on the procedure for making applications.

Costs

The following figures are the lastest available and are subject to change. Charges for residence are for single men and cover the University terms only. Allowance would have to be made for the cost of living on the vacations. Opportunities for employment are very limited and should not be taken into calculation. Married couples would have to find furnished rooms in the city, as none of the colleges have such quarters. The rent would be from about \$50-\$60 a month, and housekeeping can be reckoned as a little cheaper than in Canada or the United States.

Bristol College

Residence: \$364 per annum.
Tuition and Fees: \$115 per annum.

Manchester College

Residence: \$420 per annum.
Tuition and Fees: \$100-\$140 per annum according to course.

Rawdon College

Residence: \$378 per annum.
Tuition and Fees: \$246 per annum.

Regent's Park College

Residence: \$336 per annum.
Tuition and Fees: \$210 per annum.

South Wales Baptist College

Residence: \$336-392 per annum.
Tuition and Fees: \$120 per annum.

Spurgeon's College

Residence: \$462 per annum.
Tuition and Fees: \$226 per annum.

A Swedish Baptist Pioneer in Spain

BY J. D. HUGHEY, JR.

Except for Eric Lund, Baptists would probably have disappeared from Spain following the withdrawal of William Knapp in 1876.¹ The churches and mission points which Knapp had established, beginning with the First Baptist Church of Madrid in 1870, were eventually lost, but new churches were founded. The region of Catalonia, of which Barcelona is the chief city, became the new center of Baptist activity.

Before we begin the story of Lund, let us take a look at the general situation in Spain. The religious liberty which was achieved by the Revolution of 1868 gave way to religious toleration when the Bourbon monarchy was restored. The Constitution of 1876 recognized freedom of thought and tolerated non-Catholic worship, but on the condition that there be no public religious ceremonies or manifestations other than those of the state religion. Not until 1910 did Protestants gain the right to put signs on their church buildings, and not until the establishment of the Republic in 1931 did they have full religious freedom.²

Baptists and other Protestants had to cope with official and popular intolerance, which was abetted by the Catholic clergy. A Baptist pastor was once arrested for interrupting the unsolicited ministry of a Catholic priest to a dying member of a Baptist church.³ Priestly pressure and popular prejudice in some instances kept Baptists from renting suitable places of worship. This was one reason for the decline of the Madrid church.⁴ A man who was leading his mule along a narrow street when surprised by a priest carrying the sacrament to a dying person was fined fifty pesetas and imprisoned for ten days because he did not take off his hat and kneel.⁵ Such instances could be multiplied—but more serious was the social pressure exerted upon those inclined towards Protestantism.

1. See footnotes at end of article, pp. 109-110.

When William Knapp left Spain, it was with the understanding that Spaniards, assisted by the American Baptist Missionary Union, would continue the work he had begun. The leadership did not prove adequate for the task. Manuel de Canencia, who took charge of the Madrid church and school, died in 1882.⁶ Ricardo de Cifre, a Spaniard who studied theology in America and returned to his own country in 1875, labored with some success as a preacher and teacher in Hospitalet (where a church was organized in 1877) and Cornellà, both near Barcelona, and then in Figueras, to the north of that city. He was recalled by the American Baptist Missionary Union in 1883.⁷ G. S. Benoliel, a converted Jew from North Africa, attempted for a while to keep the Baptist work going in Alicante, where his predecessor had relapsed to Romanism, and then dedicated his efforts to Alcoy (where he reported thirty-five members in 1877), Lorca, and elsewhere. When Canencia died, Benoliel took charge of the church in Madrid, but soon thereafter his relationship with the Baptist mission ended.⁸

Eric Lund arrived upon the scene as this first phase of Spanish Baptist history was ending. With him another phase began. Several years after his arrival, the American Baptist Missionary Union summarized as follows what had happened:

Mr. Canencia, Professor Knapp's successor, died, and the chapel in Madrid was soon afterwards closed. Other places had been occupied, but without any enduring results, till finally our work was concentrated in Barcelona. But the Spanish pastor proved unworthy; and but for the visit of Rev. Eric Lund to Spain, and his final taking hold of the work, this place would have been likewise abandoned. But under the wise and faithful labors of Mr. Lund, who is a master of the Spanish language, the churches in Barcelona and Figueras are still living and hopeful.⁹

Lund's interest in Spain was aroused while he was continuing in England the preparation begun at Bethel Seminary, Sweden, for missionary service to the heathen. One of his fellow students, a nearly blind Spaniard named Previ,

persuaded him to go to Spain. In 1877, aided by friends in England and Sweden, the two men began work in Galicia, on the western coast of Spain. After a few months they moved to Figueras, in Catalonia, on the opposite side of Spain, where they preached, taught, and distributed tracts.¹⁰

Previ soon died, and Lund went to Sweden on a visit, leaving the work in Figueras under the direction of Cifre, who organized a Baptist church in 1881. According to reports, the church had one of the prettiest chapels in Spain, good congregations, a growing Sunday school and schools for boys and girls.¹¹

While in his own country, Lund aroused the interest of Swedish Baptists in Spain, and he and his newly acquired wife were appointed as missionaries. They took up their work in Figueras in 1881. A short time later, by agreement between Swedish and American Baptists, he entered the service of the American Baptist Missionary Union.¹² Inasmuch as American Baptists gave assistance to Sweden, it was not strange that a Swedish Baptist missionary should be adopted by the American Baptist Missionary Union.

Lund decided to leave the work in Figueras mainly in Spanish hands and to concentrate his efforts in Barcelona. He started off with three preaching halls in Barcelona and one in Hospitalet.¹³ Often two or three meetings would be held in succession, as people gathered to listen to the playing of the organ and singing.¹⁴ In 1883 a Baptist church was organized with eight members in Barcelona.¹⁵ In addition to preaching and teaching Sunday school, Lund taught several would-be evangelists,¹⁶ started a mission for foreign sailors (the most encouraging feature of his work at first), and published a Baptist paper. The circulation of his paper was helped by a denunciation from the bishop of the district, who thereby called attention to it!¹⁷

Eric Lund did not work alone. He was assisted ably by his wife until her death in 1889. Within less than a year's time the missionary lost his wife and three of his children.¹⁸ In 1882 C. A. Haglund arrived from Sweden to help first with the work among the sailors who came to Barcelona

and then to go to Valencia, where he organized a Baptist church in 1888.¹⁹ John Uhr came from Sweden in 1886.²⁰ A few years later he and his wife settled in Sabadell, where soon there was a church with twenty-eight members.²¹ Following the death of Haglund, Uhr took charge of the work in Valencia.²² Another Swede, Olof Duren, served for a while in Spain during the 1890's.²³ Lund was the only Swede directly employed by the American Baptist Missionary Union, but there was a good spirit of cooperation between Baptist missionaries.

There were also faithful Spanish workers. Among them were Gabriel Anglada, of Figueras, who served as colporter, evangelist, school teacher, and pastor,²⁴ and Francisco Barodolet, a teacher and evangelist, who led in the establishment of a church in the fishing village of La Escala in 1887.²⁵ In 1886 Manuel Marin, a Spaniard who had been led to Christ by William Knapp and had studied in America for thirteen years, entered the service of the American Baptist Missionary Union.²⁶ Lund's capable fellow-worker for many years, he served in Spain until his death in 1910.²⁷

What were the results of the efforts of Lund and his companions? In 1886 the Committee on European Missions in a report to the American Baptist Missionary Union summarized the situation in Spain as follows: "a single missionary, a single baptism, two churches, a hard soil, and small promise of fruit." The committee recommended that the Missionary Union "retire slowly and carefully" from all of Europe, but the recommendation was not accepted.²⁸ Two years later the Committee on Missions in Europe had the following to say about Spain:

Our hope today is founded largely upon the efficiency of the devoted Swedish missionary, the Rev. Eric Lund, who is proving himself a workman needing not to be ashamed. The Rev. M. C. Marin, who has gone to the assistance of the missionary, is also proving efficient, and his services are highly prized. Still it must be noted that the outcome of these eighteen years in Spain has not been such as to give great encouragement for the future. Serious ques-

tionings sometimes arise. We do not despair. The Gospel is still the power of God, and the wisdom of God, unto salvation. Spain is unsaved. We will, by God's grace, give it the Gospel.²⁹

Manuel Marin reported that by the time Lund went to Sweden in 1889, following the death of his wife, emigration to South America had taken most of the church members in Barcelona, "leaving me alone with an old lady of above sixty years." He stated, "We celebrate monthly the Lord's Supper, sad but hopefully." The day school in Figueras was continuing, but the church members had been scattered, and Anglada was left almost alone. La Escala had about twelve members.³⁰

When Lund returned from Sweden, he decided that different methods might give greater results. Whereas he had worked mainly in the cities of Barcelona and Figueras and had given his support to schools taught by Spaniards, he turned his chief attention to preaching in villages — "less teaching in schools, more preaching in dark villages." This he regarded as "more apostolic."³¹ Here is a description of his procedure in his own words:

Paul, the model missionary, did not settle down as a fixed pastor of some town church, but went about, as the Master did, striving "to preach the Gospel where Christ was not already named." Following the example of the apostle, and in obedience the Master's command, "Preach the Gospel to every creature," we have turned to the too-long-forgotten village people. These simple people will yield, we are persuaded, far better material for the upbuilding of the kingdom than the unhappy, corrupted town folk, and, moreover — and this is *all-important* — will give to the Church of God in Spain instruments well qualified for His service.

Before entering any new village, we spend much time in meditation of the Word, in prayer, and in waiting upon the Lord "to be endued with Power from on high." To this we attach the greatest importance, as it is the secret of all success.

From the first meeting we state our purpose, which is to preach, in the name of Christ, repentance

towards God and faith towards our Lord Jesus Christ; to hold a controversy with the conscience of the sinner rather than with the Church of Rome. Our method embraces the placing in the hands of the people the Word of God, as also good evangelical tracts carefully selected so as to meet their real needs.

Meetings are held every night, and we and our doctrines are the theme of conversation in every house. The children sing our gospel songs in the street and in their homes. After a certain time a great part of the villagers have heard the gospel, the curiosity of the *many* is satisfied, and the meetings become smaller. The converts, after careful examination, are formed into a church with an overseer chosen by and from among themselves. The difficulty of keeping up the weak churches is left to Him who bestows gifts "for the perfecting of the saints." They are taught to look to the Lord for what they need. We visit them as often as possible, and an active correspondence is kept up with them.³²

Lund gave an enthusiastic report of the results of the new method:

Since working on this apostolical lines we have seen more numerous and deeper conversions in the past six months than in six years previously. Moreover, our already existing churches, founded and worked on the *old* lines, have received new life, and the somewhat down-hearted workers have been encouraged and become hopeful as to future mission work in Spain. We used to blame Rome, or the people, or the surroundings, for our lack of success; but God has opened our eyes and taught us to blame *ourselves* and *our methods*.³³

Many villages were evangelized in this way during the next few years — thirteen villages in the first three years. At times as many as 1,500 people attended the meetings, and in most places there were a few conversions. In 1894 Lund reported that there were six full-time Baptist preachers in Spain supported by the Union, and ten men who preached from time to time. In the preceding year eighteen persons had been baptized. There were six little churches,

with a total of ninety members.³⁴ The evangelists were organized into teams, so that two or even three villages could be reached at the same time.³⁵ In 1896 the American Baptist Missionary Union reported that Lund's wish to live long enough to see one hundred converts in Spain had been realized, for there were at that time 115 church members, organized into ten small churches.³⁶

Each of the new churches and groups was self-supporting. The local elder, or church leader, served without remuneration; and the members paid whatever small expenses were incurred in holding services. In addition, they contributed to a fund to help with evangelization in other places. The American Baptist Missionary Union paid the salaries of Lund and Marin (who served as pastor in Barcelona), rented chapels in Barcelona and La Escala, and paid the salaries and expenses of the itinerating evangelists.³⁷

The great weakness of Lund's method was that converts were not sufficiently cared for. He placed great confidence in the local elders: "We hope to have, in each village group, peasants or fishermen able to preach better than the ordinary village priest. We have come to this in two or three places, and with God's help and blessing we will come to it in other villages also."³⁸ Still, the elders were for the most part untrained, and in some cases quite incapable of preaching, teaching, and pastoral care. It is perhaps significant that in only two or three of the villages evangelized by Lund and his helpers are there Evangelical Christians today. But some remained faithful. I once knew an old lady who many years before had been converted under the preaching of Lund. She certainly had no doubt as to his message or methods!

Was Lund's decision to concentrate on the villages wise? Certainly the Apostle Paul did not neglect the centers of population, nor should missionaries ever do so. The Baptists of France declare that they are suffering from the earlier concentration upon villages rather than cities in their country. Some of the best Christians of Spain today are those of the villages, but most of the village churches have

shown little growth for many years and have slight prospect of growing. Eric Lund was not wrong in going to the villages. It is to be regretted, however, that he, or others, could not have given equal attention to the cities.

The war in Cuba and the war between the United States and Spain created a spirit which made evangelistic work difficult. At about the same time the American Baptist Missionary Union experienced financial difficulties which caused it to consider complete withdrawal from Spain. Lund went to America to try to prevent this, and he was caught there by the outbreak of war. The Spanish mission was continued.³⁹

At the close of the Spanish-American War the American Baptist Missionary Union decided to begin work in the Philippines, which had just been acquired from Spain. Eric Lund was designated for missionary work in that part of the world, and he left Spain in 1900 for his new field of labor, where he rendered distinguished service as preacher, teacher, author, and Bible translator. The Baptists of Spain would continue to benefit from his writings, especially from *Revista homiletica*, which he published after his retirement to America in 1912, and they would receive a visit or two from him, but he was no longer their missionary.⁴⁰ At the turn of the century the American Baptist Missionary Union was represented in Spain by Manuel Marin and James T. McGovern, a temporary appointee.⁴¹

Dr. Eric Lund is regarded by Spanish Baptists today as a great missionary. He knew the Spanish language and the Catalonian dialect, he loved the land and the people, and he worked tirelessly for the evangelization of Spain. Perhaps during more than twenty years some other part of the world would have produced more fruit than did Spain while Lund was there, but the gospel must be offered even where the response is small.

NOTES

1. See my article, "The First Baptist Missionary to Spain," *Review and Expositor*, January 1956.
2. See my book, *Religious Freedom in Spain: Its Ebb and Flow* (Nashville: Broadman Press, 1956).
3. *La luz*, Madrid, January 30, August 30, September 30, October 15, and November 15, 1878. The pastor, G. S. Benoliel of Alcoy, was sentenced to three years and eight months of imprisonment and a fine of five hundred pesetas. A higher court annulled the sentence.
4. American Baptist Missionary Union, *Sixty-third Annual Report*, Boston, 1877, p. 71; and *Sixty-ninth Annual Report*, 1883, p. 121. The reports are hereafter referred to as A.B.M.U., with the year. The report of 1883 states: "Such is the feeling against Protestants, that it is a difficult matter to rent a building for the services of our mission in Madrid; and the condition of the work has not justified a large expenditure."
5. *El eco de la verdad*, January 27, February 24, and April 7, 1893. The man fined and imprisoned was Baudilio Llado of Pals. According to previous court decisions, such acts as this were supposed to be punishable only when there was an intention to offend Catholic sentiments. See *Religious Freedom in Spain*, p. 90.
6. A. B. M. U., 1877, p. 70; and *The Baptist Missionary Magazine*, Boston, April, 1882, p. 85.
7. Estelle Kelsey, letter of December 13, 1955, based on files of American Baptist Foreign Mission Society; and A. B. M. U., 1876-1884.
8. Claudio Gutierrez-Marin, *Historia de la reforma en Espana* (Mexico: Casa Unida de Publicaciones, 1942), p. 286; and A. B. M. U. 1877-1882.
9. J. N. Murdock, "A Retrospect of Twenty-five Years," A. B. M. U., 1889, p. 11.
10. J. Bystrom, *En Filippinernas Apostel. Eric Lunds Liv och Verksamhet* (Stockholm: B. M.:s Bokforlags, 1934), pp. 33ff. Egil Baekkelie translated parts of this book for me.
11. Letter from R. P. Cifre, Figueras, March 1, 1881, *The Baptist Missionary Magazine*, May, 1881, pp. 131f.
12. Bystrom, op. cit., pp. 47-58.
13. A. B. M. U., 1883, p. 121.
14. Letter from Eric Lund, Barcelona, August 7, 1883, *The Baptist Missionary Magazine*, October, 1883, pp. 380f.
15. Letter from Eric Lund, Barcelona, December 12, 1883, *The Baptist Missionary Magazine*, February, 1884, p. 47.
16. *Ibid.*
17. A. B. M. U., 1885, p. 137. *El evangelista* was published in 1884-1889. *El eco de la verdad* began publication in 1893.
18. Bystrom, op. cit., pp. 67f.
19. "In memoriam Carlos A. Haglund," *El eco de la verdad*, February 15, 1895, p. 25.
20. Letter from E. Lund, Barcelona, October 11, 1886, *The Baptist Missionary Magazine*, January, 1887, p. 27.
21. A. B. M. U., 1892, p. 151.

22. Vicente Mateu, *Memoria sobre el origen y desarrollo de la Iglesia Evangelica Bautista en Valencia de 1888 a 1898* (Valencia: Imprenta de Francisco Vives Mora, 1898), pp. 17f.
23. *El eco de la verdad*, May 19, 1893, p. 75; July 20, 1894, p. 112; August 5, 1898, p. 124 (places where his name appears). This missionary, knowing that he would work in Catalonia, learned the dialect of that region but did not learn Castilian Spanish. He wrote several hymns in the Catalonian dialect. "La obra en Cataluna," *El eco de la verdad*, May, 1947, p. 219.
24. Letter from Gabriel Anglada, Barcelona, April 22, 1889, *El evangelista*, July 1, 1889, p. 536.
25. *El evangelista*, October 1, 1886, p. 270; and *The Baptist Missionary Magazine*, June, 1887, p. 161.
26. Kelsey, op. cit.; and Gutierrez-Marin, op. cit., p. 324.
27. Letter from Gabriel Anglada, October 31, 1911, to H. Forbes George. Copy in possession of Mrs. Cignoni, of the Anglada family, Figueras.
28. S. L. Caldwell, "Report of Committee on European Missions," A. B. M. U., 1886, pp. 15f.
29. G. W. Lasher, "Report of Committee on Missions in Europe," A. B. M. U., 1888, p. 24.
30. Manuel C. Marin, "Ten Years' Work in Spain," *The Baptist Missionary Magazine*, May, 1901, pp. 184f.
31. Letter from E. Lund, Barcelona, December 10, 1890, *The Baptist Missionary Magazine*, February, 1891, p. 54.
32. A. B. M. U., 1892, p. 153.
33. *Ibid.*
34. A. B. M. U., 1894, pp. 199f.
35. Letters from Eric Lund, Mollet, March 17, 1893, and Palamos, December 28, 1894, *The Baptist Missionary Magazine*, May, 1893, p. 148, and March, 1895, p. 85.
36. A. B. M. U., 1896, p. 214.
37. Letters from Eric Lund, Barcelona, October 10, 1894, *The Baptist Missionary Magazine*, December, 1894, p. 548.
38. Letter from Eric Lund, Estartit, December 16, 1893, *The Baptist Missionary Magazine*, February, 1894, p. 55.
39. A. B. M. U., 1897-1899.
40. Henry W. Munger, "Eric Lund," *Missions*, May, 1933, p. 295; and Bystrom, op. cit. Lund died in 1933 at the age of eighty.
41. A. B. M. U., 1900, pp. 28, 210.

Book Reviews

Eternal Hope. By Emil Brunner. Trans. Harold Knight. London: Lutterworth Press, 1954. 232 pages. 18s.

In 1948 the author of this stirring search for hope confessed to the reviewer that eschatology was the most difficult section in systematic theology for him. Since then dark clouds have fallen across the path of faith and love to make hope more vital and relevant, and the result is sure to stimulate new interest in eschatology. The subject here discussed with candor and conviction have too often been left for the eccentric and fantastic, but Emil Brunner has at least had the courage to take hold of the issues.

The German title ("The Eternal as Future and Present") states the point of view from which all topics are discussed. "Hope means the presence of the future," writes Brunner, "or more precisely it is one of the ways in which what is merely future and potential is made vividly present and actual to us" (p.7). The discussion, therefore, is much nearer to the "anticipated eschatology" of Rudolf Otto than to the "thorough-going eschatology" of Albert Schweitzer or the "realized eschatology" of C. H. Dodd. The nearest parallel to this approach is J. E. Fison, *The Christian Hope*, published by Longmans, Green and Company in 1954. Fison, however, spends most of his argument on the relation between the presence and the *parousia*. Brunner faces almost every issue of Christian eschatology.

At the time the reviewer became interested in eschatology such subjects as the millennium, antichrist, the *parousia*, the resurrection of the dead, were left for the followers of C. I. Scofield. Brunner wrestles with all of these with courage and insight, but his contributions to the understanding of history and progress, time and eternity, death and eternal life, the consummation in the Kingdom of God, form a theological foundation from which a more solid eschatological picture can be constructed.

At times Brunner is not clear in what he writes and we wonder if he is clear in his own mind. It is well to say that God has no "dual plan, a plan of salvation and its polar opposite" (p. 182). This seems logical in the light of the solid rejection of double predestination found in Brunner's book, *The Christian Doctrine of God*. But one is left in the dark by his remarks on "universal redemption" (p. 184). We would welcome an essay on this "indissoluble duality of God's Being." Brunner rejects universal redemption in *The Christian Doctrine of God*, but what does he mean here?

Only the dogmatic dispensationalist who has all the answers

will fail to be stimulated by this book. Brunner has not said the last word, but he has said a word that comes from a humble and honest heart. Such men may be denounced for heresy in doctrine but never in devotion to the Lord Jesus. In the great beyond there are sure to be several celestial rungs above their "more correct" critics.

Dale Moody

Protestant Biblical Interpretation. By Bernard Ramm, Boston: W. A. Wilde Co., 1956. 274 pages. \$3.75.

The strength and weakness of Roman Catholics is their uniform interpretation of Scripture and the Christian life. Their weakness, in that it is enforced, denying individual freedom in interpreting the Bible; their strength, in that they are united. The tragedy of Protestants is that, while maintaining our freedom from ecclesiastical control, we have failed to create and use a science of Biblical Hermeneutics that would result in a sane and reasonably harmonious interpretation of scripture. So that now chaos reigns everywhere in this matter, and the situation steadily grows worse.

We have often assumed that practice in interpreting scripture makes perfect; failing to discern the fact that practicing wrong principles of exegesis makes perfectly ridiculous scripture interpreters. In many circles a halo of glory gathers around those who find the most mysterious and fantastic meanings in scripture. Just as Jesus was compelled to dig through the rubbish of centuries of accumulated human traditions to find the true meaning of scripture, so has it ever been and is today. The endless conflicting views of scripture are a disgrace, and they drive millions of intelligent people from Christ.

All too few scholars have worked in the field of the science of Biblical interpretation. Dr. Ramm, Professor in Baylor University, has now revised and enlarged his earlier volumes on the same theme.

A sixty page chapter presents the six separate schools of interpretation, including the *allegorical*, the *literal*, the *liberal* and the *new-orthodoxy*. Two chapters define the *principles of interpretation*. These principles are then clarified and applied in various phases of interpretation: doctrines, practical living, types, prophecy and parables. An excellent bibliography accompanies most chapters.

Scores of scripture passages, many of them difficult and controversial, are brilliantly illumined. The most valuable chapter is the one on *Historical Schools*. The other extreme is under the title,

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The Problem of Inerrancy and Secular Science In Relation To Hermeneutics.

An earlier book by Dr. Ramm, *The Christian View of Science*, caused considerable excitement, especially among conservatives. This new book will not satisfy extreme conservatives or liberals. The great mass of Bible readers and interpreters, the ones who need it most, will not use it at all, for two reasons: it demands too much hard work, and it wrecks too many traditional and preferred views of scripture. Those who are willing to use it wisely and persistently will find it the best in its field.

William W. Adams

The Christian Hope. By J. E. Fison. London: Longmans, Green and Company, 1954. 268 pages. 21s.

Into a world much like our own, in desperate need of sustaining hope, the early church went forth to proclaim not only the present reality of the Lord but also his glorious triumph at the *parousia*. Modern economic and racial tensions, especially as reflected in conflicts of class and color, sorely need this living hope if a new way is found in our time. With almost prophetic passion J. E. Fison pours forth his plea for both the mystical presence and the glorious *parousia*. Among the many telling passages that state the theme, this one at the beginning is characteristic: "Love cannot be present without also being absent. Love's presence now in the present, implies therefore love's coming then in the future. Without faith in the real presence, belief in the real *parousia* is fantasy: without faith in the real *parousia*, belief in the real presence is idolatry. This must be so, if the real presence is the presence of love: it cannot be so, if it is anything else" (pp 4f.).

Taking his text (!) from Shakespeare's Twelfth Night (II.iii) the author develops the theme of "Journey's end in lovers meeting." In the effort to avoid the trap into which those scholars fall who, when they become convinced of the presence avoid the future *parousia*, the argument is advanced that love is a link that holds the two together. In almost caustic criticism the claim is made: "What is needed is not a low doctrine of the presence to save us from idolatry, but a high doctrine of the future *parousia* able to match a high doctrine of the presence and to save us both from idolatry and apostasy" (p. 75). Of all the three theological virtues (faith, hope, and love) the shortest of these today is love.

After the first three chapters on the major theme, the rest of the book develops the details of Biblical eschatology. The chapter (IV) on "The Day of the Lord," with a few minor exceptions, is a splendid survey of prophetic and apocalyptic eschatologies which

prepared the way for the proclamation of Jesus when the "Grimness gave way to glory and the threats of judgments to the thrill of love" (p. 125). Most of the time Fison is a fair critic, but the strong caveat about the connection between the early dating of Philippians and the prejudice against the *parousia* (p. 152) can only be regarded as an unworthy remark against George Duncan who has done much in support of the Ephesian origin of Philippians. "The pattern of development" (Chapter VI) attempts to preserve the values of both realized and futurist eschatology in the "transmuted eschatology" which the author finds in the Fourth Gospel (pp. 157-159). The transmuted eschatology calls for renewed emphasis on mysticism (Chapter VI) in the final form of eschatology (Chapter VIII).

Abundant with telling epigrams, the book sparkles with many rich suggestions. The reader thinks at first that a theological battle is on the way. The author blasts C. H. Dodd's "realized Eschatology" as "apostasy" (p. 9) at the outset, but the excessive rejection of literalism and excessive use of symbolism (pp. 179f.) makes the book more like shadow boxing than a real slug-fest. The author could be charged with throwing his voice to make Dodd appear a long way off! In fact, one feels that Fison could have written a book just as good if he had used the words idolatry, apostasy, and idiot less frequently.

A book that leaves the reader ready for worship and prayer is surely a good book. This book does that for me. One thing can be said without reservation: the author is no spectator in dealing with this subject. His discussion must not be neglected by those who seek the steadfastness of hope.

Dale Moody

Glauben und Verstehen, Erster Band. By Rudolf Bultmann. Tübingen: J. C. B. Mohr, 1954. 336 pages.

Glauben und Verstehen, Zweiter Band. By Rudolf Bultmann. Tübingen: J. C. B. Mohr, 1952. 293 pages.

Essays. By Rudolf Bultmann. New York: Macmillan, 1955. 397 pages. \$4.75.

These volumes by the world famous New Testament scholar and apostle of demythologization are a welcome addition to both aspects of his thought. As a New Testament scholar, Bultmann has been an outstanding thinker and authority for many decades. As the apostle of demythologization, he has become a serious challenge to theological thinking since the war. He is, at least, making us examine the presuppositions of our apologetic and the semantic basis of our theological thinking. The volume in English is a trans-

lation of the second volume in German, and we shall review the whole together.

The first volume of *Glauben und Verstehen* gives earlier contributions of Bultmann to theological studies reprinted from various journals and also some hitherto unpublished essays. These are mainly concerned with New Testament theology, but, because they were written when the "dialectical theology" of Barth was making its first impact on the Christian world, some are concerned with that too. We have not time to deal in detail with the essays, but we note especially here "Eschatology in the Fourth Gospel"; "Church and Doctrine in the New Testament", "The Significance of the Historical Jesus for the Theology of Paul", "The Concept of the Word of God in the New Testament", "The Significance of the Old Testament for the Christian Faith". Written mostly in the 20's these essays are an interesting indication of the earlier phases of Bultmann's thought and of his stature as a New Testament scholar.

The second volume and its English translation offer us mainly the war and the post war work of this scholar, and is much more directly concerned with the issue of demythologization. Here the New Testament specialist turns to the field of systematic theology and criticizes it from his knowledge both of Biblical theology and of existentialist philosophy. Here, at first hand, we can come to grips with Bultmann's position, and, at the same time, even though we disagree with him, marvel at his versatility and erudition.

The Essay on "The Question of Natural Theology" discusses the issue of revelation in history and also has an illuminating discussion of the divine transcendence, to which Bultmann returns elsewhere. According to Bultmann, God's transcendence must not be considered in Greek or in humanistic terms. "God's transcendence is something constantly ahead of us, and the acknowledgement of God is in the readiness to go on into the darkness" (p 157, E.T.). God is the One who is always at present concealed and "always in the future." Thus, his transcendence consists in his absolute freedom and in the fact that is always in the future. The discussion of "Humanism and Christianity", like all else in this volume, is provocative. Here is a complexity of thought which, even though arousing disagreement, is stimulating and challenging.

E. C. Rust

Urgemeinde—Judenchristentum—Gnosis. By Hans-Joachim Schoeps. Tübingen: J. C. B. Mohr. 1956. 88 pages. DM 9.80.

Professor Schoeps here re-examines the relationship between the early Church, Judaistic Christianity, and Gnosticism in the light of strong criticisms brought against his position as presented

in his *Theologie des Judenchristentums*. He defends his view of the origin of divergent groups in early Christianity and seeks to show that the Ebionites developed from a "tolerant group mid-way between Paul and the intransigents or Judaizers." Largely on the basis of an "Ebionite Book of Acts" reconstructed from the Pseudo-Clementine literature, he traces the development of Ebionite theology and seeks to defend his view that it is strongly anti-Gnostic in character. In an appendix the comparison is drawn between the Dead Sea Scrolls and the Pseudo-Clementine literature. Although direct literary dependence is not to be assumed, there is for Schoeps evidence of dependence in thought-pattern and idea.

In spite of wide disagreement at many points with method and results, the reviewer feels that this book throws light on the history of early Christianity.

Heber F. Peacock

Tools for Bible Study. Edited by Balmer H. Kelly and Donald G. Miller. Richmond: John Knox Press. 1956. 159 pages. \$2.00.

Every student of the Bible, whether in a theological seminary or the pastor's study, ought to be familiar with the contents of this useful book.

In eleven chapters, which first appeared in a series of articles in *Interpretation*, competent Biblical scholars introduce the student to such tools as concordances, lexicons, dictionaries, grammars, atlases, versions, commentaries, and works on archaeology, Biblical preaching and rabbinic writings. Each chapter provides the student with the bibliographical data on the best available books in the given area and, what is more important, shows him how each contributes to, and can best be used in, the study of the Bible.

The fact that the articles were all written some years ago (not "some months ago" as the Foreword states) does not seriously detract from their usefulness, except perhaps in the case of the chapter on archaeology.

Heber F. Peacock

Nineveh And The Old Testament. By Andre Parrot, translated by Beatrice Hooke. ("Studies in Biblical Archaeology" No. 3). New York: Philosophical Library, 1955. 96 pages. \$2.75.

Andre Parrot has admirably presented the archaeological discovery of ancient Nineveh and its discoveries which are related to a study of the Old Testament. He has maintained the same high level of scholarship and interesting presentation which character-

ized the previous volumes of this series which are *Discovering Buried Worlds*, *The Flood and Noah's Ark*, and *The Tower of Babel*.

First Parrot discussed the exploration and excavation of Nineveh, then he reviewed the epigraphic and archaeological discoveries which have a bearing on the Old Testament, and then concluded with an account of the fall of the Assyrians and their capitol Nineveh. He has well documented and illustrated the small volume and has appended a useful chronological chart.

Morris Ashcraft

St. Paul's Journeys In The Greek Orient. By Henri Metzger, translated by S. H. Hooke. ("Studies in Biblical Archaeology" No. 4). New York: Philosophical Library, 1955. 75 pages. \$2.75.

Henri Metzger, with experience in the area of Paul's journeys, as a member of the French School in Athens and the French Institute in Istanbul, is well qualified to write on this title of the series. He has presented something of a travel account of Paul's journeys including brief discussions of the places visited, their beliefs, etc. with special emphasis on archaeological finds or remains of these places. However, since most readers are quite familiar with Paul's journeys, and since the archaeological finds are not so magnificent as those discussed in previous studies of the series, it is doubtful if this presentation will rival the others in its usefulness.

Morris Ashcraft

The Book of Daniel. By E. W. Heaton. New York: Macmillan, 1956. 251 pages. \$3.00.

This is a welcome addition to the Torch Bible Commentaries. We have long needed a book which popularizes the consensus of scholarship upon the Book of Daniel and here it is. Canon Heaton, the author, is a British Biblical scholar, and he has written an able introduction which leaves untouched no problems concerned with the authorship of the book, the nature of apocalyptic, the historical and religious background of the book and the historical references within it, including Daniel, its hero. The commentator thinks that the book was written by a scribe who belonged to the group of *chasidim*, the group which flourished in the Maccabean period and later developed into the Pharisees. At the same time, he holds that the work is composite and that chapter 7 is the focal point of the book's thought. Chapters 1-6 are summed up in this chapter, and chapters 8-12 were added by a later hand in a somewhat different situation. This second section has grown out of the past, however, and Daniel is thus a coherent whole revolving around chapter 7.

The commentary is ably done. Chapters 1-7 are held to center in the idea of the turn Israel, the emphasis in the interpretation of the title "Son of Man" is corporate, while the idea of an individual and representative Messiah is not excluded. Heaton quotes C. H. Dodd approvingly that "the New Testament use of the title 'Son of Man' for Christ results from the individuation of this corporate conception." Chapters 8-12 were written in the crisis of persecution with the Seleucids and were concerned, like Revelation later, with the duration of the time of tribulation.

Every preacher who is anxious for a reasonable interpretation of one of the most misinterpreted Biblical books, ought to possess this commentary.

E. C. Rust

Das Geschichtsverständnis des Markus-Evangeliums. By James M. Robinson. Zurich: Zwingli Verlag, 1956. 112 pages. (Abhandlung zur Theologie des Alten und Neuen Testaments, 30). Approximately DM 14.

Here is an excellent book by Professor Robinson of Emory University on Mark's understanding of history. The book was translated into German from the author's manuscript by Karlfried Frohlich and one wonders if it is also to appear in English.

The thesis of the book is that the Gospel of Mark was written from the standpoint of an eschatological understanding of history. The story of Jesus is told not primarily as biography but as an account of God's intervention in history and the consequent conflict between Jesus and the demonic powers which begins with the temptations and is concluded by the victory of cross and resurrection. That, for Mark, the realm of history is the stage on which this cosmic conflict takes place is shown not only by his frequent employment of cosmic terminology but by the cosmic dimensions of the exorcisms which he records. Further, the "Streitgespräche," the deeds of Jesus, and even the discourses with the disciples have elements which betray this eschatological view of history.

A concluding chapter demonstrates that, for Mark, history after the resurrection is characterized by a continuation of the conflict inherent in the incarnation, with the significant difference that the ultimate outcome of that conflict is determined by the historical victory of Christ.

This is the kind of book that ought to be on the shelf of every serious student of New Testament theology.

Heber F. Peacock

Conscience in the New Testament. Studies in Biblical Theology, No. 15. By C. A. Pierce. Chicago: Alec R. Allenson, Inc., 1955. 151 pages. \$1.50.

This is an able consideration of the Pauline usage of *suneidesis*, originally presented as a thesis for the B.D. degree at the University of Cambridge. The author does not believe that Paul denied his conception of conscience from Stoic sources, and shows that the word *suneidesis* does not occur in Marcus Aurelius and Epictetus, also that Chrysippus uses it in the bare sense of "consciousness" with no specific moral connotation. It would appear that the word had popular usage and as such was associated with *remorse* (the author's major contribution) and with *freedom from remorse for past actions*. In the latter case it was described as a good conscience.

This popular usage entered Paul's thinking through the Corinthian Christians who were seeking to justify their antinomianism over the meat issue by arguing that they felt no remorse at such practices. Paul uses the argument of the weaker brother here, and urges the Corinthian Christians to respect his "conscience," i.e. not to expose him to the pangs of remorse by tempting him to do that which he evidently felt to be wrong. Whether or not we may agree with the author's exegesis at every point, this is a valuable and well-documented study which no student of New Testament theology and of Christian ethics ought to miss. The last part of the monograph seeks to draw out the significance of conscience for the contemporary scene.

E. C. Rust

Der Staat im Neuen Testament. By Oscar Cullmann. Tübingen: J. C. B. Mohr. 1956. 84 pages. DM 8.

The Hewett Lectures, delivered by Professor Cullmann in the Spring of 1955, are here published with the addition of an excursus which first appeared in *Theologische Zeitschrift*, 1954.

Beginning with the chronological dualism with which his name has come to be associated, the author examines the relevant material in the New Testament and comes to the conclusion that the apparent contradiction between various passages of the New Testament which reflect the Christian attitude to the State, e.g., Romans 13:1ff. and Revelation 13:1ff., are nothing more than the two sides of a fundamental unity which runs through the New Testament.

This dualistic view is seen, first of all, in the attitude of Jesus to the State: on the one hand, the State is not understood to be the final God-given institution parallel to the Kingdom of God; on the other hand, the State is accepted and every attempt to overthrow it, e.g., by the Zealots, is absolutely rejected. The existence of the

State, although itself not of divine nature, is understood to be willed of God and only when it transgresses its limits and demands what is God's is the disciple absolved from the responsibility of giving what the State demands.

The same dualistic view is to be found in Romans 13, when interpreted according to its context and not taken in isolation from such passages as I Corinthians 6:1ff and 2:8. Here also there is clear recognition of the provisional character of the Roman State but at the same time an emphasis on the necessity for rendering unto Caesar what is owed.

The other side of this dualistic view is emphasized in the Book of Revelation where, particularly in chapter 13, the State is shown to have overstepped its bounds and has become the instrument of Satanic forces. As such it is to be rejected.

The author concludes with the delineation of three tasks which the Church always faces in regard to the State: she must remain loyal and provide for the State whatever is necessary for its existence; she must remain critical of every State, always ready to warn against the transgression of its bounds; she must refuse the State which has overreached its bounds in all that it demands in the area of the religious-ideological.

This small book should be read by every individual interested in the teaching of the New Testament about the relationship between Church and State.

Heber F. Peacock

Jesus Christ the Risen Lord. By Floyd V. Filson, New York: Abingdon Press, 1956. 288 pages. \$4.00.

Biblical theology and Christology have been united in this attractive volume of New Testament ideas. Using the belief in the risen Lord as the organizing center, most of the teachings of the New Testament are surveyed in both simple and scholarly manner. Few men are as alert to the many currents of New Testament study as the Professor of New Testament and Dean of McCormick Theological Seminary in Chicago. His translations of Otto and Cullmann and important books of his own, along with his kindly and humble manner, have made for him a host of appreciative friends.

The method of the work is that of historical revelation applied in the broadest terms, and around the theme of Jesus Christ the risen Lord the author discusses Christ's relation to Israel, the Old Testament, the kingdom, the cross, the Father, the Spirit, the church, and the final goal. Perhaps the chief values of this book are the brief summaries of the results of modern study and the suggestions for more detailed investigation in the footnotes. The seasoned stu-

dent will find few new ideas advanced, but the beginner will find the fruit of much reading hanging low on the tree.

Unsatisfactory arguments are not altogether absent. The argument for infant baptism is certainly far from overwhelming (pages 218 ff). The remarks about the body of Christ (page 193) are weak, and the refutation of the two resurrections amounts to only an assertion (page 274). The statement on the exaltation on page 50 is repeated again on page 165. The author's statement that the idea of the Son of Man is found in the New Testament outside the Gospels only in Acts 7:56 should be compared with Revelation 1:13 (page 141), and the reference to C. H. Dodd, *The Apostolic Preaching*, (page 147), on page 43 of this book is impossible for a work of 96 pages.

Dale Moody

Christology of the Old Testament, 4 Vols. By E. W. Hengstenberg. Grand Rapids: Kregel Publications, 1956.

This reprint of a famous discussion of the Christological significance of the Old Testament has value both for its historical significance and also because of some of the positive insights that it gives. In the days when scholars like L. S. Thornton, Wilhelm Vischer and others are bidding us reexamine the significance of typology in approach to the Bible, this volume forms an interesting and earlier parallel to this type of thinking. It should, however, be treated with care. Much water has flowed under the bridges since it was written, and a whole realm of new discoveries in Biblical scholarship have called in question its basic approach. It is pre-critical, and has little understanding of the historical movement of revelation as that is appreciated today.

The interpretation of the "angel of Yahweh" is entirely misleading in the light of modern scholarship. It does not understand the real meaning of prophecy and the true function of the prophet, as these have become clear in this century, and in consequence, it has an improper evaluation of the Messianic idea. Scandinavian thought has paved a completely new approach to this. We doubt whether, except for those who are concerned with the history of Biblical thought, the four volumes justify the reprinting.

E. C. Rust

Some Christian Words. By W. R. Matthews. London: George Allen and Unwin, 1956. 96 pages. \$1.75.

One often hears that people will not understand the preacher if he uses certain Biblical words. The implication behind such statements is usually that, therefore, we should use words with which

people are acquainted. Such a practice can be devastating in its results, by leading the preacher to accommodate himself to what the people already know. The better procedure would be for preachers to explain the great Christian words rather than to substitute secular ideas for them. It seems that this small volume by the Dean of St. Paul's in London is a move in the right direction.

It is hard to imagine a person who would be unable to comprehend the simple explanation of some of the great words of the Christian vocabulary expounded in this discussion. What is meant by holy, sin, forgiveness, cross, resurrection, heaven, hell, life eternal, sacrifice, salvation, peace, mercy? What did Jesus think about John the Baptist, the son of man, the kingdom of God? These are certainly questions which must be answered if we intend to preserve the Christian Gospel. One chapter of special interest is a discussion on hell. In the most simple manner, Dean Matthews explains the popular idea behind our English word then gives the meaning in Hebrew followed by a discussion on Gehenna in the New Testament. There is not a sentence that lacks clarity. His own conclusion is that hell is extinction. This, of course, does not agree either with the popular idea so often heard in Britain that all will be saved or with the traditional idea found so frequent in Protestantism that there is an eternal conscious torture of the wicked. Some will reject this conclusion as they will reject some of the conclusions on other words, but the preacher or teacher interested in making the words of the Bible clear to people who lack background will find in this volume an effort in the right direction.

Dale Moody

The Prayers of Kierkegaard. By Perry D. LeFevre. Chicago: The University of Chicago Press, 1956. 245 pages. \$3.50.

There seems to be no end of new volumes on the Melancholy Dane, Soren Kierkegaard. No man in modern times has received more post-humous homage than he. Perry D. LeFevre, of the University of Chicago Theological Faculty, renders an unusual service to the growing Kierkegaard library in his publication of ninety-nine of S.K.'s prayers along with a penetrating interpretation of his life. Maintaining his thesis that Kierkegaard should be thought of primarily as "a religious thinker, a man struggling for his own soul," the author goes to the religious center of Kierkegaard's existence to unveil the secret of the great Dane's life: faith was S.K.'s singular goal; prayer, the sole means of moving toward the goal.

The prayers were collected from eleven of his subject's writings, most of them gleaned from his private papers and journals. The

first group are those addressed to God the Father, the second, to God the Son, and the third group, those addressed to the Holy Spirit. A fourth group includes eight prayers for special occasions, most of which were offered in connection with the celebration of the Lord's Supper. The author painstakingly arranges the prayers in each group according to Kierkegaard's own principle that "true piety emerges from a sense of one's own unworthiness and of the greatness of God, that it moves in tension to an understanding of God's love, and then, if at all, to special petitions" (p. 2).

The second part of the book presents LeFevre's main objective in composing the volume, to present Kierkegaard essentially as a man of deep religious faith. In order properly to appreciate Kierkegaard as poet, a prophet, a philosopher, a theologian, and as a polemicist, one must see him in the light of what intensely he became in the latter part of his life—a man who, in order to escape a sickness unto death, through fear and trembling and self examination, came to will one thing: in purity of heart to give his whole being to the existentialist commitment of himself to becoming a Christian! For S.K. prayer was the sole means for the pursuit of the goal. The concluding chapter gives a clear although compact presentation of Kierkegaard's own interpretation of prayer.

The author hopes his book will serve as a resource of devotional material for private and public worship. While the format of the book is set up to encourage this usage, it is doubtful that the book will enjoy wide enough circulation to accomplish the author's hopes. Printed in a smaller cover, with cost reduced, such anticipations might be quickly realized. One hopes a second edition will follow in the more popular size for devotional aids, for here is a volume no one can afford to pass by who has already learned to supplement his own spiritual diet through the reading of great prayers gleaned from the great souls of the faith. In these days of crisis which call for greater quality in all areas of Christian life and witness, this book speaks to our need and offers stimulating guidance.

John M. Lewis

The Holy Spirit in Christian Theology. By G. S. Hendry, Philadelphia: Westminster Press, 1956. 128 pages. \$2.50.

This book is a welcome addition to our theological book lists for it deals with one of the most important and yet one of the most neglected theological themes. One could wish that the author, who is Professor of Systematic Theology at Princeton Seminary could have given us a fuller treatment of his themes than the short compass of this volume allows, for what he offers is of excellent quality

and most suggestive. In these days of Biblical criticism and when authority in many forms is being called in question, we need more than ever a statement of the authority of the Holy Spirit in the words of Holy Scripture, in the life of the individual believer and in the life of the Church. That is why this volume is so valuable. At the same time, Dr. Hendry, as one would expect, draws upon the streams of contemporary thought, somewhat sparse though these be in the realm of pneumatology.

Our author covers the essential relation of the Holy Spirit to our Lord and His place in the Godhead, and includes some incisive criticism of the positions of Nels Ferre and Paul Tillich. He then discusses the relation of the Spirit to the Word, to the life of the believer and to the Church. In the compass of this review we have not room to do more than mention one or two emphases and to commend this book to every preacher. No minister can be unenriched in his preaching ministry and in his personal life by a perusal of this volume.

In the last chapter our author deals with the vexed question of the divine image in man and the point of contact between the divine revelation and the human consciousness. He passes in review the theology of correlation which in the early centuries found a point of contact in the human spirit and the Reformation emphasis which removed the spirit from man and reduced him to a dichotomy. The fall meant that man was divested of spirit. Dr. Hendry believes that this was a disastrous mistake which has been repeated in the thought of Karl Barth. On philosophical, exegetical and theological grounds, he argues for a reinstatement of the idea of spirit in the understanding of fallen man. The idea of such a created spirit in man as distinct from the immanence of the divine Spirit does not militate against the doctrine of 'by grace alone,' when properly defined. Spirit is man's capacity for self-transcendence, and that remains in fallen man even though it has lost its creative orientation towards God and has become indeterminate. It still, however, constitutes the most distinctive feature in man, his image-character, but he has lost his original. He still quests for truth, but does not find it. He still searches for God, though lost in sin. There is *eros*, a longing for a lost fulness. When grace comes to man, it comes accommodating itself to his spirit. He cannot of himself reverse the freedom of his spirit from God to a freedom for God. Created spirit cannot choose the Creator as a possibility. "The Holy Spirit does not destroy the freedom of our spirits, but restores it by changing their false freedom from God into that true freedom for God, which is 'the glorious liberty of the children of God.'"

E. C. Rust

Hamann-Studien (Studien zur Dogmengeschichte und systematischen Theologie, Band 10). By Fritz Blanke. Zurich: Zwingli-Verlag, 1956. 127 pages.

This is a collection of essays published from 1928 to 1952 in various journals. With the exception of some abbreviation in the notes and of one insertion of two and one half pages (109-112), the essays are essentially as originally published. They deal with Hamann as theologian; in relation to Luther; in relation to Lessing; the problem of language; the young Hamann; and Hamann and the Princess Gallitzin.

Because of the present day interest in Hamann (lived 1730-1788), Blanke thinks we may be rather generally about to "rediscover" him. At any rate, because of his importance for the understanding of man, nature, reason, history, speech, etc., many specialists (theologians, philosophers, and linguists) of many lands, are at work on various aspects of his thought. Blanke hopes that the re-issue of these essays of his own may contribute to this rediscovery of the "Magus of the North."

T. D. Price

Biblical Religion and the Search for Ultimate Reality. By Paul Tillich, Chicago: University of Chicago Press, 1955. 85 pages. \$2.25.

This small volume must not be measured in terms of its size. It is an important key to the mind of one of the most influential, and, at the same time, one of the most enigmatic thinkers of our time. Those who peruse Tillich's *Systematic Theology* are bewildered by the absence of the customary vocabulary and the use of the somewhat abstract language of philosophical ontology. This is no accident, for Tillich does not believe that the Biblical men were asking the same questions as men ask to-day. He is impressed by the wave of existentialist thinking that has swept our world, and believes that the revelation to which the Bible testifies must be expressed so that it answers the questions which arise in this thinking and which philosophy endeavours to answer in ontology. The result is an abstract set of categories in which anxiety, being, ultimate concern, ecstasy, ontological reason, technical reason, transparency, the unconditioned being itself, the new being in Christ have taken the place of the intensely personal categories of Biblical theology with its emphasis upon sin, the fall, forgiveness, faith, redemption, atonement, and reconciliation. Now Tillich believes that philosophy can ask questions but cannot answer them. His 'method of correlation' is grounded in the conviction that only revelation can provide the answers. If our modern questions can be framed in existentialist and ontological categories, revelation occurs when events become transparent to the ground of being, when man is seized by ultimate con-

cern and in an experience of ecstasy is grasped by being-itself. Ultimate concern means concern for matters of life and death, existence and destiny, and ecstasy involves a sense of numinous astonishment and utter commitment to the unconditioned. This is, of course, another way of talking about our estrangement from and reconciliation to God, about faith and redemption, but one wonders whether much is gained by the radical change of vocabulary. The philosophically minded are few and far between, and at rock bottom the 'egg-head' and the ordinary man stand equally condemned as sinners and in need of the word of the Gospel. It is an open question whether existentialist jargon or the plain description of sin touches modern man more intimately. One rather suspects that the latter is the case, much as one admires the subtlety of Tillich's thought and his wide learning. This is not to dismiss his enriching insights and stimulating challenge to our thinking.

Now it is this contrast between Biblical and ontological thinking that underlies the book under review. Tillich distinguishes carefully between the two approaches, in an effort to show that the two are basically one. Biblical concepts are personal, whereas those of ontology are impersonal. Thus in Biblical theology we think of God in purely personal terms as a Thou, and of man's relation to Him as the personal one of faith and obedience. God speaks His work and man enters into living relationship with Him by faith. But ontology speaks of of being-itself and the personal reciprocity between God and man disappears. Being-itself is present in everything and ontological participation replaces the free personal response of faith. There is an immediate awareness of that in which we impersonally participate, rather than the mediated immediacy of revelation through the Word. Revelation through the Word keeps a psychic distance between God and man, whereas ontology takes the Word away and seeks for the power of being that we encounter in the depths of our own being. Biblical theology, further, speaks of a personal Creator who is sharply distinguished from what He creates. Ontology speaks of the ground of being, being-itself, the one substance of which all things are made. Biblical religion, moreover, thinks of the Incarnation, the personal coming of God in self-manifestation in a personal life. Ontology speaks of the Logos as present in everything. The universal Logos seems to swallow up the Logos that become flesh. Ontology generalizes where Biblical religion particularizes. Finally, Biblical religion centers in history, in ethical decision, and eschatology, whereas ontology turns to the immovable structures of reality and to the abstract aesthetic and intellectual contemplations of the philosopher whose *eros* is indifferent to the demands of the God of love. Indeed, Biblical religion creates community, whereas ontology leads to isolation.

This is an important book and we have not space to deal

adequately with it. There are times when one feels that Tillich's ontologism is more dangerous than enlightening. An Hegelian, Spinozist or Stoic would often feel more at home with him than a Christian thinker. Despite all his protestations and his method of correlation, it is ontology that triumphs.

E. C. Rust

The Reformation in England, Vol. III: "True Religion Now Established." By Philip Hughes. New York: The Macmillan Company, 1954. 457 pages. \$7.50.

With this third volume Father Hughes has brought his history of the English reformation to a close. As in the volumes which preceded this one, there is lively writing, polemical skill, and wide learning in the relevant sources of information.

The "True Religion Now Established" refers, of course, to the settlement under Elizabeth, the somewhat Catholic but always anti-papal queen. It is the story of the change to a sort of private and English brand of "Protestantism," and of the efforts of the Roman faithful to hold back the tide.

Appendices and Bibliography enhance the value of the book.

T. D. Price

The Nicene and Post-Nicene Fathers, Second Series, under the editorial supervision of Philip Schaff and Henry Wace. Vol. XII: Leo the Great; Gregory the Great (Part I); Vol. XIII: Gregory the Great (Part II); Ephraim Syrus; Aphrahat; Vol. XIV: Decrees and Canons of the Seven Ecumenical Councils. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1956. \$6.00 per volume.

Several current series of the fathers in translation are making the treasures of historic Christianity available to all. Not one however, nor all together, completely dispense with our need for this old, and standard set of *The Nicene and Post-Nicene Fathers*. With these three volumes, named above, the whole Second Series of fourteen volumes is again available.

While much of more recent study is required to bring the volumes up to date, they are treasure-chests of information and usefulness. This is the kind of stuff of which good ministerial libraries are made.

T. D. Price.

Christianity and Symbolism. By F. W. Dillistone. Philadelphia: Westminster Press, 1955. 320 pages. \$4.50.

This book is to be highly commended. Its author is now on the staff of the Liverpool Cathedral in England but he has taught in this country and in Canada, and is a competent theologian, as his

previously published work verifies. Here we have an attempt to deal with an issue which is becoming increasingly important. For our author, symbolism covers both language and action, so that what he has to say covers almost every aspect of Christian faith and practice.

We have not, in the space of this review, room to touch on more than a few features of the book. On the issue of language, we have an excellent treatment of language which leans heavily on the contributions of Suzanne Langer in this field and deals adequately with the positivistic school. The significance of mythical thinking is carefully drawn out, and the apologetic issues raised by the relevance of Biblical imagery to our thought world are discussed.

There is also an excellent treatment of the Christian sacraments. Although good Baptists are bound to disagree with the tacit acceptance of infant baptism, they will rejoice at the emphatic call for a reconsideration of the significance of total immersion as a symbolic act. We have the feeling that the author would like to come over to our side of the camp, much as he leans at times on Cullmann and Thornton. We can learn from Dr. Dillistone that baptism has two aspects: (1) *analogical symbolism* in which baptism is related to the processes of nature and to the all embracing activity of the Son of God within the world-organism. This emphasizes the significance of water within the rite. The contact with the water is a symbol of that fertilization and new creation and refreshment and regeneration which water gives at the natural level and which Christ at the spiritual level gives to the believer. Thus baptism here symbolizes the incorporation of the believer within the divine organism, the Church, which is fertilized and refreshed by the life of Christ in His Spirit. (2) *metaphorical symbolism* which emphasizes the historical events of the cross and resurrection and the eschatological act of Christ in the time series, and relates baptism to these. If the first relates the believer to the divine organism, this relates the believer symbolically to the divine covenant, and speaks of triumph over death and sin symbolized in the triumph over the water. Dr. Dillistone holds that when the legalistic view of baptism as a seal of church membership is replaced by real Christian symbolism like this, the ordinance will have its rightful place in the expanding life of the Christian community.

This is a book with many good things and valuable flashes of insight in almost every realm of apologetic and theological thought. We recommend it to all who, in these days of logical positivism and prosaic literalism, are concerned with the true significance and expression of our Christian heritage.

E. C. Rust

Modern Science and Christian Beliefs. By Arthur F. Smethurst. London: James Nisbet and Co., Ltd., 1955. 300 pages. 21s.

This book is an attempt to solve some of the difficult problems which arise in the area of relations between science and Christian Faith. Canon Smethurst is well qualified to treat the matters taken up in this volume, since he holds a doctorate in geochemistry and an honours degree in theology.

The work is divided into four parts, all of which show a good grasp of recent literature in the field. Part I consists of five chapters dealing with the presuppositions and limitations of science, and re-tells the origin of modern science, with particular emphasis on the fact that the principles of Christianity provided its foundations. Part II is made up of three chapters dealing with specific problems which arise for the Christian Faith in the various fields of science. A chapter is devoted to the physical sciences, one to the biological sciences, and one to studies on man (biochemical, physiological, psychological, and parapsychological). Both these parts of the volume are well done; Smethurst makes an excellent case for a constructive rational philosophy based on the research of science going hand in hand with the revelation of the Christian Faith. In this section, the material which appears to be most lacking is that treating the problem of pain and cruelty in the biological world.

Part III presents itself in the form of a chapter on miracles plus one on creeds. To this reviewer, the chapter treating miracles is the most unsatisfactory one in the whole volume. It seems that Dr. Smethurst is too arbitrary in his acceptance or rejection of various miracles, as well as in his classification of such reported events into (a) nature miracles, (b) imaginative miracles, (c) scientifically difficult miracles, (d) miracles of healing, and (e) fundamental miracles. The chapter on creeds points up in an intriguing way that the great creeds of the early church arose in a manner parallel to that in which theories of science come into acceptance.

The book concludes with four appendices which describe three modern philosophies arising partly from the impact of modern science (logical positivism, dialectical materialism, and existentialism), and the attempts of Bultmann and Heim to communicate the Gospel in a scientific age.

In general, the work is one which evidences a freshness of approach and a breadth of scope which makes it required reading for all those interested in the problems with which it deals.

George K. Schweitzer

The Christian View of Science and Scripture. By Bernard Ramm. Grand Rapids: W. B. Erdmans Publishing Company, 1954. \$4.00.

The more conservative are hailing or damning his book according to their lights, an indication of the confusing nature of its approach to the problems of science and Biblical thought. It is by no means obscurantist, and it represents a movement on the part of its author to a less dogmatic and more liberal understanding of Holy Scripture. It is therefore to be welcomed, but it is doubtful whether it make a real contribution to the issues of science and religion. Ultra-conservative and neo-orthodox alike come in for attack in this volume. Yet the author is still near enough to the fundamentalist position to be handicapped by its heritage, whilst his rejection of the dialectical position of neo-orthodoxy leaves him unable to retain his orthodox faith and still harmonize it with the conclusions of modern science. One has the feeling that Dr. Ramm is trying to preserve certain dogmatic statements, of which he is not himself too sure, at the expense of a full recognition of the truth. The result is that he weakens both his argument and his enlightened conclusions. In trying to twist such dogmatic propositions so that they appear to support modern science, he is manifesting the weakness of those propositions and weakening his defense of the Christian faith.

If Dr. Ramm could emancipate himself from propositional orthodoxy into the more maneuverable orthodoxy of living encounter with God in Christ, his position would be easier. His view of revelation seems to be much more in line with the idea of infallibly true theological doctrines being conveyed by Holy Scripture than with the idea of God giving Himself in Christ and the doctrines being the divinely guided by secondary deposits of the revelation in which inspired men sought to formulate the "good news" that had encountered them in Jesus Christ. Yet the author is sarcastically critical of many attempts at the literal interpretation of Scripture, and he has too obvious a respect for scientific method and learning to dismiss its conclusions out of hand. Hence, he admits the Bible is not a textbook of science, although it is an authoritative textbook of theology. Consequently, we may not expect to find the secrets of modern science within its pages, even though revelation does make certain assertions which project into the scientific sphere—matter is created and not eternal, man is the apex of the divine creation, Jesus was born of a virgin, the universe will be consummated in a new heaven and a new earth.

Dr. Ramm admits that the background of Israelite and near Eastern culture affected the form of the Biblical thought, and that where the Biblical authors venture into the realm of scientific statements, if one may call them such, they do reflect this background. Yet he cannot let go of his literalism completely. Hence, he has to maintain that some of his statements transcend the culture in which they arose.

He argues that the Biblical presentation of nature is factual, not tied up with a specific view point. Can any view of nature ever be so objective? Do we not always see nature in the light of the cultural presuppositions of our time?

The book offers a valuable and sane critique of scientific theory, and its discussion of the specific sciences and their conclusions has many valuable insights. It leaves the reviewer bewildered. It has so many good things and yet it is so perverse. He would like to commend it, and yet he knows that it can be so easily misleading.

E. C. Rust

St. Maximus the Confessor: The Ascetic Life; The Four Centuries On Charity (Ancient Christian Writers, No. 21). Translated and annotated by Polycarp Sherwood. Westminster, Md: The Newman Press, 1955. 284 pages. \$3.25.

St. Augustine: The Problem of Free Choice (Ancient Christian Writers, No. 22). Translated and annotated by Dom Mark Pontifex. Westminster, Md.: The Newman Press, 1955. 291 pages. \$3.25.

Two more volumes of a fine and useful series (the ACW). Maximus (died 662), nobleman turned monk, gives two treatises to us on asceticism and the devotional life which have real power and some continued relevance. The translator has provided more than 100 pages of introduction to his life and thought, which, to my own knowledge, is the most adequate English account thereof.

Augustine's *On Free Choice* was written early in his career when he was in reaction against Manichaean fatalism, and before he encountered Pelagianism on a quite other front. It is important both for an understanding of Augustine's intellectual pilgrimage, and as an essay in theodicy.

T. D. Price

The Eucharistic Words of Jesus. By Joachim Jeremias. New York: The Macmillan Company, 195 pages. \$3.75.

Jeremias first wrote this work in 1935. It was thoroughly revised, but with its chief contention unchanged, in 1949. This is a translation of the second German edition. It aims at an "obedient" exegesis, the most precise possible, of the words of Jesus spoken in connection with the Last Supper. In providing this exegesis, the whole background and meaning of the Last Supper come into view.

Jeremias argues, against Lietzmann and many others, that the Last Supper was a passover meal (which Jesus did not partake) and interprets Jesus' words within a passover framework. In the second edition, Jeremias (against Codex Beza, old Latin versions

and old Syriac) accepts the longer text of Luke 22:19a. In a most interesting treatment of "in remembrance of me," he also holds that the command to repeat such a rite looked toward a daily table-fellowship of Messiah's disciples during the short interval between his departure and the *parousia*, and should thereby beseech God to remember His Messiah by bringing the consummation to pass. The book is hard to read, and requires study of certain Biblical and other data as it is read: but it is most rewarding to the serious student.

T. D. Price

Science and Christian Belief. By C. A. Coulson. Chapel Hill: University of North Carolina Press, 1955. 127 pages. \$2.50.

The distinguished author of this volume is Rouse Ball Professor of Mathematics at the University of Oxford, and in it we have a true Christian apologist at work. The book constitutes the John Calvin McNair lectures for 1954 at the University of North Carolina, and it is to be recommended to all who would reconcile the findings of science with the outlook of the Christian faith.

Professor Coulson will have nothing to do with keeping the two realms of experience in water-tight compartments, and equally he dismisses all attempts to build authority around the past. As he points out, the latter has been the cause of many of the clashes between science and Christianity—for example, Darwin and Wilberforce, Galileo and the Roman Church, even Copernicus and Luther. It is necessary for the Christian thinker to maintain an open mind and to realize that new scientific views in the end have a liberating influence and help to open up God's universe. Our author has a sharp thrust at those who bring in God to fill the gaps in human knowledge, instead of recognizing him as the underlying ground of a coherently patterned whole. "He is a God who leaves nature still unexplained, while He sneaks in through the loopholes, cheating both us and nature with His disguised 'room for manoeuvre.'"

The main theme of the book is a reminder that modern science is concerned with meaningful pattern rather than bare fact. Indeed, it is no more objective than any other branch of learning, and so-called facts of science have a large subjective element in them. Just as the artist, poet, and historian project their imagination upon the world, and select their data to make a meaningful pattern, so too does the scientist. The more creative is his imagination, the more coherent and embracing is the pattern. He offers us a picture of reality from one point of view, endeavouring to make sense out of the variety of his experiences. Truth is thus a coherent pattern which grows in coherence.

His last chapter is an able exposition of Christian belief in rela-

tion to the scientific view point. Science alone is not enough. "For we live among our fellows and we can make sense of our relationship to them, and of their human needs, only in terms of a God, partly seen in science, and in art and history and philosophy; partly experienced in wholly personal terms in the 'living present'; and verified in the power of a transformed life" (p. 117). All man's disciplines challenge him, each in its own distinctive way, to make a total response to his environment, and all nature is needed that Christ should be understood. But Christ is needed that matter should be seen as holy. Science is only one of many languages in which God's activity can be described and Christ gives ultimate coherence to them all, if we are to read Professor Coulson's mind aright.

E. C. Rust

The Christian Man. By William Hamilton. Philadelphia: The Westminster Press, 1956. 94 pages. \$1.00.

The chief concern of this small book is the significance of sex in the Christian understanding of man. The first part rightly relates Christ's forgiveness to the sins of self-righteousness and sexual experience. The point of view is that which one has come to associate with the writings of Reinhold Niebuhr. What Niebuhr has probed so profoundly is here popularized.

After relating the Christian man to Christ in the first part, the second part selects man's relation to his body and describes sex life in a most stimulating manner. The sum of the argument is: "Marriage is the only man-woman relationship that is able to contain the powerful meanings of the sexual act without injuring the characters of the participants" (p. 62). The third part applies the Christian insight to the social situation with helpful reflections on pride and humility. Man's relation to Christ himself and to others is so clearly described in this splendid volume that one does not hesitate to recommend it most highly, not only for personal instruction, but for general distribution among those who would not read a more detailed discussion. The pastor in search of material on this subject that will be read and understood by the average man could do no better than to buy this book in quantities.

Dale Moody

On Authority and Revelation: The Book of Adler. By Soren Kierkegaard. Translated by Walter Lowrie. Princeton: University Press, 1955. 205 pages. \$4.50.

In rescuing the Book of Adler from a perverse fate, Dr. Lowrie has conferred a real benefit in all scholars of Kierkegaard. This book has been lost in obscurity too long, and its translation into English almost completes the English edition of all of Kierkegaard's

published work. The book is concerned with a Danish Lutheran priest who apparently claimed Kierkegaard to be The John the Baptist to himself as Messiah. The man was himself a psychopathic case and was suspended from his parish duties for mental derangement. He proceeded to attack the Church in a series of books, as a result of perusing which Kierkegaard wrote the volume under review. Passing through many drafts and many vicissitudes, it was never published in Denmark except in the twenty volumes of his papers. Recently it has been published in German translation, and now it appears in English dress. Kierkegaard's reluctance to publish it in his lifetime was largely because its subject, Adler, was still alive and under ban from his Church. But the book, as Lowrie rightly says, does not deserve the perverse fate that has dogged it. Lowrie has included all Kierkegaard's Prefaces, one attached to each new draft, and thinks that the best form of the book is to be found in the first draft. He uses this as his basic text.

The book deals with the confusion of the nineteenth century mind, and its need of that authority in matters religious and spiritual which it was so anxious to get rid of. Kierkegaard sees that unless mankind be won for Christianity, standardization of life and mass-man will result. With prophetic insight Kierkegaard sees what our age has become. He sees that when the true Absolute is rejected, man must erect another in His place, and he recognizes that this other will be the State. Kierkegaard gives a careful analysis of the dialectical tension between the individual, the universal and the extraordinary individual, in other words, between the individual, the established order including the State Church, and the extraordinary and creative personality who prevents the drift towards mass secularism by standing under God and reshaping the established order. Many insights help to a better understanding of Kierkegaard's attack on Hegelianism, his emphasis in the contemporaneousness of Christ, and his doctrine of subjectivity. In regard to the last issue, Ch. IV makes it evident that Kierkegaard was a theologian of true objectivity who recognized the objective givenness of Christianity while emphasizing also that it is a truth in which we must become existentially involved. Kierkegaard was basically ontological, and mere existentialism is no sufficient description of him.

This is an indispensable book for every student of the great Danish thinker.

E. C. Rust

The Philosophy of the Church Fathers. By Harry A. Wolfson. Cambridge Massachusetts: Harvard University Press, 1956. 635 pages. \$10.00.

The union of Hebraic and Hellenistic ideas in the writings of Philo Judaeus (30 B.C.-50 A.D.) was one of the major influences not only on the Jewish Diaspora in Hellenistic Egypt but also on the

Church Fathers of Christianity. In a previous volume (*Philo*, 1947), Professor Wolfson demonstrated his profound understanding of the problems of this most unusual juncture in the history of thought, but the present volume should stimulate much discussion on the old theme of "the acute Hellenization" of Patristic theology. This time the challenge comes not from the Protestant Harnack but from the Jewish Wolfson.

Part I (Faith and Reason) leaves no doubt about the influence of Philo's allegorical method, not only in the writings of the Fathers but even on Paul (Cf. Gal. 4:24). It is not so easy to demonstrate a direct dependence on Philo, but his method was "in the air" the Christian writers breathed. It is here that a problem foreign to Wolfson's concern becomes relevant to Protestant thinkers who insist on a difference between personal and propositional revelation. The discussions on single faith theories and double faith theories are also relevant to contemporary concern.

Part II (The Trinity, the Logos, and the Platonic Ideas) undertakes to demonstrate the influence of Philo's Logos doctrine on the Christian belief in a pre-existent Trinity. Philo taught that God's relation with the imperfect world was through the intervention of the Logos, and Wolfson thinks the idea of the pre-existent Trinity in the Apostolic Fathers, the "two stage" idea of the Logos in the Apologists, and the transition to a "single stage" idea of eternal generation in Irenaeus and Origen represents a miscarriage of Philo's thought. This is intertwined with the change in the conception of the relation of the Holy Spirit to Jesus.

Part III (The Three Mysteries) discusses the mysteries of the generation of the Son, the internal relations of the Trinity, and the two natures of Christ in the Incarnation. The author apparently has mentioned every relevant reference to the problems confronted by orthodoxy from Athanasius to John of Damascus. Here is ground where friendly and fair discussion between Jews and Christians can be of profit to both. It would certainly be Christian blindness to pass over this work in indifference. The facts are there, however one evaluates is another question.

Part IV (The Anathematized) is concerned with Gnosticism and heresies. Gnosticism is a Christianizing of paganism and no philosophy at all. The chapters on Cerinthus and Simon are best we know. The heresies pertaining to the pre-existent and incarnate Christ are rooted in the effort to restore the Philonic idea of the unity of God in time of Trinitarian tendency.

A work of this type is of great historical and practical value. It is concerned with the basic issues between Judaism and Christianity, and no reconciliation is possible until the issues are resolved. How we would enjoy a seminar under the direction of J. N. D. Kelly of Oxford and Harry Wolfson.

Dale Moody

An Existentialist Theology. By John Macquarrie. New York: Macmillan, 1955. pp xii, 252 pages. \$3.75.

This book is a valuable analysis of the thought of two significant contemporary thinkers who are themselves interdependent. At the same time it is an effort to find a basis for an existential theology by a positive and negative critique of their work. The first part of the book consists of an analysis of the thought of the existentialist philosopher Martin Heidegger, relating it to the theme of existence as inauthentic and fallen. Heidegger's analysis of inauthentic existence is carefully related to Bultmann's exposition of the New Testament teaching on man without faith. Heidegger intends to go beyond existentialism to ontology, but so far he has succeeded best in his analysis of existence. He dismisses the *Cartesian faux pas*.

Man cannot begin with a self-conscious subject then relate it to an object. Man's existence is given in and with the existence of the world. We cannot prove the existence of the world, however much Kant was scandalized by the absence of such a cogent proof, just because "man as existing is always already in a world." Because I think something, I am in a world, but to be in the world means to be concerned with it in my existence. Authentic existence occurs when, instead of being enslaved by his world, man becomes free for his world and resolves to be himself in the face of a world, the being of which is alien to his own being. Inauthentic existence means being merged in the world. Leaning on Heidegger, Bultmann has an accurate insight at this point into Paul's understanding of sin. Macquarrie would hold that Heidegger has helped Bultmann at this point, and he undertakes an illuminating exposition of sinful existence in the light of Heidegger's existentialism and Bultmann's understanding of Pauline thought.

The book closes with a valuable critique of Bultmann's attempt to demythologize the essential *kerygma*. Our author believes that Bultmann's view of theology means that Christian theology is swallowed up altogether in existentialist philosophy. Then the concepts of Christian existence could be taken over by existential philosophy without any reference to their origin in the cross and resurrection of Jesus; the scandal of historical particularity would disappear. If God has acted in Christ, our theology is more than existential, therein Bultmann's inconsistency is seen, for he wants to hold God's mighty act in Christ and also to define theology in purely existential terms. Theology is concerned with statements about God and His activity as well as with statements about existence. These can be expressed only in symbolic and mythical form, and demythologizing just misses the boat!

This is a valuable book.

E. C. Rust

Natural Religion and Christian Theology. By A. Victor Murray. New York: Harper and Brothers, 1956. 168 pages. \$3.50.

The tone of this volume would indicate that the Barthian occupation of Britain is far from complete. In the battle for natural religion as the raw material for theological interpretation, the "theological man" is relegated to the realm of fiction with considerable impatience. Experience, according to the president of Cheshunt College at Cambridge, is divided into three worlds: nature, morality, and personal relations. To Kant's starry heavens above and moral law within is added the dictum of William Sanday that the relations of men toward one another are "different in degree but not essentially different in time from the relations of man and God" (p. 21).

The argument proceeds on this trilogy of thought by appeal to psychology and anthropology and with almost caustic criticisms of the metaphysical approach of the conservatives and the historical approach of the liberals. The psychological considerations (chapters 2 and 3) explore the theological possibilities of Jung's doctrine of the unconscious, and the anthropological considerations (chapters 4 and 5) treat primitive institutions and the attempts to explain the unseen world by inference from the world which is seen. Many of the criticisms of arid theology are valid, but one is left with the impression that too much "either-or" is found even in this polemic against Kierkegaard and his disciples. The calm assurance of William Temple's *Nature, Man and God* presents the facts of experience with more balance and comprehensive appreciation.

Dale Moody

The Significance of the Church. By Robert McAfee Brown. Philadelphia: The Westminster Press, 1956. 96 pages. \$1.00.

Any effort to make Christian beliefs relevant to busy laymen is to be admired. Only a few in this "digest" age are willing to ponder long and plow the furrows deep to understand theology, and in this situation a Layman's Theological Library will perhaps be read most by the "clergy" looking for a spicy way to serve their warmed over sermons. Robert McAfee Brown, a gifted transformer of high voltage theology, has made this contribution to a series of which he is the general editor.

At several places the plea for understanding between Roman Catholics and Protestants is wholesome and balanced. In fact, this is perhaps the chief contribution of the book. One could wish the author were as interested in understanding his Baptist brothers as he is in understanding the Catholics. The best he can do for the

Baptists is a chiding about them not being able to get together with Episcopalians in a communion service (p. 11), an effort to be funny by reference to the almost extinct "Two Seed in the Spirit Baptists" (p. 46), an unworthy remark about the threat of death and baptism (p. 76), and a traditional effort to justify infant baptism (pp. 76f).

Dale Moody

Calvinism. By Ben A. Warburton. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1955. 249 pages. \$3.00.

The subtitle of this work, "Its History, Basic Principles, Its Fruits and Its Future, and its Practical Application in Life," rather promised to the reader more than is actually delivered.

There is a short introduction which neither adequately represents the problematic of Calvinism, nor distinguishes the Augustine-Pelagius from the Calvin-Arminius issue. The second chapter makes the writing of Church History somewhat simpler than a fuller understanding thereof would permit. The author writes in the spirit of the very conservative Reformed tradition; and thinks of what most contemporaries call "scholastic Calvinism" as more or less identical with the gospel. This is a good way, in the reviewer's mind to misunderstand both Calvin and Arminius.

None the less, a student may read here of many of the basic issues which were discussed in the rival schools, and learn the basic facts involved in their settlement. Sustained discussion—it represents the body of the work—is given to the exposition of the "five points" of the Synod of Dordt: Double-edged predestination, particular redemption, man's moral inability, invincible grace, and final perseverance.

T. D. Price

St. Anselm and His Critics. By John McIntyre. Edinburgh: Oliver and Boyd, 1954. 214 pages. 15s.

The Christian faith is the faith as it is received from and centered on Jesus Christ as the Lord, and God's unique Son. Christian theology has as its sole *raison d'être* the explication of the meaning of Jesus Christ: Who is He? What was effected by His life, death, and resurrection? How does He continue to be relevant to our thought and life?

Even when faith is essentially one, the understanding of the faithful varies in form and substance. We do not apprehend Truth wholly, even when we apprehend Him really. Moreover, with our

limited knowledge and gifts, we find it ordinarily impossible for faith to realize itself as knowledge across the whole field of theology. We usually, therefore know much more of some aspects of Christian truth than of others.

From time to time, perhaps in a subsidiary fulness of the times, a theologian working with the subject of his greatest competence, formulates some doctrine in classic expression and with permanent power. Anselm's contribution to the doctrine of God is such a case in point. For the *Monologium* and the *Proslogium* are not his only treatises on this head. His *Cur Deus Homo* is not merely a treatise on Incarnation and Atonement: It is, as McIntyre affirms, "his most mature account of the Nature of God."

Anselm is usually said to be the father of the "satisfaction" theory of the Atonement. By this is meant, I should judge, that man (namely in the God-Man) makes adequate reparation to God's honor which has been offended by man's sin. As this theory has been often interpreted, it has seen Anselm as making the Son's attitude toward the sinner much more gracious than that of the Father. It has also been thought that Anselm's view of the nature of the remedy which the God-Man provides for sin, could rest only on a superficial understanding of the nature of sin, and which tends to make forgiveness irrelevant.

Dr. McIntyre's study argues that much misunderstanding inheres in this reading of Anselm. God to Anselm was no "feudal baron writ large," and his forgiveness was not a "commercial" transaction. The book will repay study. From its single problem, *Why a God-Man*, advance is made into the whole body of divinity. And if we cannot say of McIntyre, as Boso said of Anselm, "all things which you have said seem to me incontrovertible;" we can say with him that in dealing faithfully with "the single question proposed," we encounter "the truth of all that is contained in the Old and New Testament."

T. D. Price

The Writings of Arminius. Translated by James Nichols and W. R. Bagnall. Grand Rapids, Michigan. Baker Book House, 1,807 pages in three volumes. \$17.50.

This is another in Baker Book House's "reproduction" series which has been enthusiastically and appreciatively received by the world or religious scholarship. Jacob Arminius (1560-1609) was a formidable opponent of Calvinism, and the system of thought which bears his name has had a significant place in modern theology. In early American history, however, his name was an odium. With

Methodism and even more with late 19th and early 20th century sects, Arminianism has found acceptance, being more in harmony with American humanism than is Calvinism. These volumes first appeared in 1853, but the first two volumes, translated by Nichols, first appeared in 1825 and 1828; Bagnall edited Nichols translation and translated the remainder of Arminius' works for the 1853 edition.

This is the first time in a century that Arminius' writings have been generally accessible, so Baker Book House is correcting a conspicuous deficiency in reproducing his writings. It bears notice, however, that these volumes bear the weakness of mid-19th century collections: (1) individual works have inadequate introductions as to occasions which elicited them, and this is a considerable deficiency in view of the fact that Arminius' writings contain strong apologetical and polemical, as well as doctrinal and didactic, elements; (2) the index, found in vol. III, is limited, and is almost exclusively topical, containing over one hundred theological subjects. Nevertheless, this collection is highly recommended to the theologian and historian.

Hugh Wamble

Kierkegaard Commentary. By T. H. Croxall. New York: Harper and Brothers, 1956. 263 pages. \$5.00.

This book is written by an acknowledged authority upon the great Danish thinker. It covers the whole gamut of the thought of Kierkegaard from his existentialism through his humanistic and cultural studies, his understanding of moral and social issues, to his theological orientation, and it is plentifully besprinkled by quotations from the original. It is Kierkegaard the Christian, not simply the existentialist philosopher, who stands out in these pages, and we can be grateful for the skillful interpretation that they provide.

Dr. Croxall shows that, in the case of Kierkegaard, the three stages of life were logical rather than chronological, and that the interest in aesthetic pursuits and ethical issues were always there, although dominated by the more existential one of positively relating himself to the Christian revelation. One difficulty about this book is that it needs to be read by one who knows his Kierkegaard already, yet the masterly summary of the Dane's major writings and the analysis of his thoughts upon realms so diverse as those outlined above repays the reader. We see something of the stature of his genius and can understand why we find it difficult to escape his influence in contemporary philosophy and theology.

E. C. Rust

Truth and Revelation. By Nicholas Berdyaev. New York: Harper and Brothers, 1953. 156 pages. \$2.50.

The Beginning and the End. By Nicholas Berdyaev. New York: Harper and Brothers, 1952. 256 pages. \$3.50.

The fundamental concept of Berdyaev's thought was freedom, and he was a dedicated enemy of all forms of social slavery and objectification in religious thought. His subjective philosophy found most affinity with such thinkers as Heraclitus, St. Augustine, Boehme, Pascal, Kant, Kierkegaard, Nietzsche, and Dostoyevsky.

The existential epistemology of *Truth and Revelation* posited spiritual experience as the pre-requisite of all religious knowledge. Revelation is understood only in its own light, but this does not exempt the religious philosopher from relating his faith to history, science, and philosophy. Rejecting both the optimistic belief in reason and progress and the pessimistic existentialism of Sartre, this Russian orthodox thinker looks forward to a new era of the spirit in tones that recall the religious ideas of Joachim de Fiori (c. 1145-1202), the Roman Catholic whose writings were condemned as heresy in A.D. 1260. Joachim who is the fountain from whom much chiliastic thought flows, proclaims three dispensations: that of the Father (Petrine), the Son (Pauline), and that of the Spirit (Johannine).

Berdyaev, in an effort to reinstate the thought of the Fourth Gospel and under the influence of Joachim, calls for a worship of God in spirit and truth that discounts tradition and ecclesiastical authority. It is not difficult to see why Berdyaev's epistemology leads to a spiritual eschatology. In his book on *The Beginning and the End*, revelation is not only understood in its own light, but the brightest light floods from the end of history. Eschatological metaphysics is an unusual phrase, but Nicholas Berdyaev was an unusual man. One of the most creative among the religious philosophers of the first half of the twentieth century, the fragmentary nature of his writings often lead to misunderstanding from friends and foes.

At the risk of being classified with foes who are incapable of understanding this extreme subjectivity, some observations may be made. The dialectic of optimism and pessimism, of history and super history accentuate many of the antinomies of life and thought, but the monistic solution makes more problems than it solves. This monism is in form by the principle of identity that inevitably leads to an ultimate removal of the boundary between man and God. Even with the insight that a chiliastic end of history is a possibility, this monistic philosophy leads to a pantheism that makes impossible any form of personal immortality. The bee in one's bonnet determined the outcome of a system of thought. Berdyaev's bee is the refusal to draw a real boundary between God and man and between man and the world.

Dale Moody

Evangelical Nonconformists and Higher Criticism in the Nineteenth Century. By Willis B. Glover. London: Independent Press Ltd., 1954. 296 pages. 17s.6d.

This is a most useful study of the history of an important movement. It "is concerned with the reaction of the English evangelical nonconformists to higher criticism; (and) the study is limited to the four most important nonconformist bodies: Baptists, Congregationalists, Methodists, and Presbyterians."

The reaction of these nonconformists to the rise of criticism (as well, in the main, as of the Anglicans, who are not included in the study), was essentially a theological reaction. That is, so long as criticism was linked in their minds with a naturalistic philosophy or a diluted gospel, it was opposed. When the movement carried beyond the liberal-fundamentalist impasse and was seen to be a tool which evangelicals could use as well as others, it established itself among the devout and able evangelical leadership.

The work of Westcott, Lightfoot and Hort in Britain, work which was both critically informed and theologically conservative, tended to establish the critical method in the New Testament field. The Old Testament was to be "the center of the critical controversy in the last quarter of the nineteenth century." When British Christianity had, in the main, gone beyond the earlier belief in a verbally inspired Bible, the problem of authority was raised in a new way. The struggle over criticism proved a stimulus to serious dealing, and on a Biblical base! with the question of authority in religion, and of the nature of the church. Witness, for example, the position and typical emphases of P. T. Forsyth.

The book rests on a study of the proper sources, and throws light on questions which lie beyond the province of the title as such. There are in spots some suggestion of a lack of sympathetic understanding of either circumstances or men. Glover's remarks on A. M. Fairbairn (cf. pp. 111, 140, 154) are not easily excusable. They are based apparently on the rather unfriendly estimate of Fairbairn by R. S. Franks (see p. 111, n. 1), and show no real acquaintance with Fairbairn's own writing. It is quite true that shifts of major importance in the climate, as well as in the horizons, of Biblical study have rendered many of Fairbairn's cherished conclusions obsolete. At the same time, it might be at least questioned whether anyone who has read Fairbairn's *Philosophy of the Christian Religion*, or his *Place of Christ in Modern Theology*, could call him a "pompous windbag" or call into serious question his scholarly attainments.

But if this mars, it does not destroy a work ably done, on an important subject, which deserves both reading and reflection.

T. D. Price

Man's Knowledge of God. By William J. Wolf. Garden City, New York: Doubleday and Company, 1956. 189 pages. \$2.95.

It has been a decade since a friendship developed between William J. Wolf, now Howard Chandler Robbins Professor in Episcopal Theological School in Cambridge, Massachusetts, and a Southern Baptist, at that time a rather unusual phenomenon in Union Theological Seminary. Often, as we thought back to those days, we wondered what path Wolf's thought finally followed. At two points in particular our thoughts are still almost identical. The first is the unique incarnation of God when the word became flesh in Jesus Christ. Both of us perhaps owe much to Emil Brunner for this insight, although Episcopal theology should be an encouragement to Wolf. The other is the attitude toward the world religions. Arnold Toynbee's *An Historian's Approach to Religion* has started that debate all over again by suggesting a synthesis between Christianity and Buddhism. The point of view in this volume is able to meet any wind that blows.

Unable to adopt either the idea that Christianity is the exclusive revelation of God or that the essence of Christianity is in other religions, the author views Christian faith as "fruition of religion," (p. 177). There is hope for the position which says: "The Christian affirmation that Christ is the source and fulness of our knowledge of God has nothing added to it by negative conclusions about knowledge of him in reason or in world religions except a dangerous Pharisaism of orthodoxy" (p. 179). However, he tantalizes the reader by such statements as: "Much that is said about the presence of Christ in the heart of the believer uses the universal vocabulary of mysticism, but no person has actually experienced the living Christ by his proper name outside of Christendom" (p. 174). What does the author mean by "experiencing Christ by his proper name?" The wrestle with world religions is only one of the important contributions of this volume. History, faith, revelation and redemption, the church, and reason are also related to the problem of the knowledge of God. The volume is a good solid survey of the situation at the present.

Dale Moody

Subject and Object in Modern Theology. By James Brown. New York: Macmillan, 1956. 214 pages. \$3.75.

This is a valuable treatment of a vital issue in contemporary theology—the emphasis upon the absolute subjectivity of God in the sense that, for Barth, God is indissolubly subject and can never be object; the emphasis on truth as subjectivity in the thought of Kierkegaard; the I-Thou way of knowing emphasized by Buber. The

author is a competent philosopher as well as theologian, with the result that he shows a well-grounded understanding of Kant and Hegel in his interpretation of Kierkegaard, Heidegger, Buber and Barth. His discussion of the issue between Kierkegaard and Hegel is ably done, and his analysis of the thought of Barth is valuable. In the course of the argument there are informative considerations of the thought of Paul Tillich. This is a book which all students of contemporary theology ought to possess.

E. C. Rust

The Areopagus Speech and Natural Revelation. By Bertil Gärtner. Lund: C. W. K. Gleerup, 1955. 289 pages. 20 Swedish Crowns.

Swedish exegesis of the New Testament becomes more and more important for American theology. Anton Fridrichsen stimulated a large number of young scholars to do detailed studies of some of the most pertinent passages in the New Testament. The study of Matthew 11:25-30 by Arvedson, of I Peter 3:19 by Reicke, along with Gärtner's solid study of Acts 17:22-31 constitute research rightly so called. Almost every angle of thought needed to illuminate the Areopagus speech is explored in the effort to determine the teaching on natural revelation.

At least three views of natural revelation are current. One is the total rejection of such claims of knowledge. Gärtner proves that this view departs not only from the New Testament (pages 73-84) but from the Old Testament teaching as well (pages 85-96). The second view is the notion that there is a natural revelation sufficient to leave men without excuse for his sins. This negative view results in a picture of God giving man enough light to be damned but not enough to be redeemed. A volume of this type leaves much evidence for a positive value in natural revelation. This is the type of New Testament exegesis that can make a splendid contribution to systematic theology.

Dale Moody

New Essays in Philosophical Theology. By Flew and MacIntyre. New York: Macmillan, 1955. Pages xii, 274. \$4.75.

This book is a typical product of those who have listened too long to the devotees of logical positivism, for this is an approach to philosophical theology that is so preoccupied with semantics that it often misses the more fundamental issue of ultimate meaning. The volume is a series of essays contributed by a group of young philosophers who have all been influenced by the schools of philosophical analysis which flourish particularly at the older British Universities.

We have a careful analysis of the logical grammar of religious propositions and beliefs and an assessment of their cognitive value. Such analysis is valuable, for it clears the ground for a more careful and definitive expression of religious thought and differentiates between the issues which are significant and those which really constitute pseudo-problems. Yet over-pre-occupation with the language itself may detract from the meaning which that language sets out to convey. This is the danger in this volume, and it makes it unsatisfactory just at the point when it ought to be most helpful, the Essay on "Miracles" affords one illustration of this.

The authors are more negative than positive. On every hand they seek to safeguard religious semantic usage against meaninglessness, but their anxiety leaves little positive approach to the issue of meaning. The so-called theistic proofs are dismissed, and so also, by one contributor, is religious experience as a ground for belief in the existence of God. The latter is based upon the argument that psychological statements should not be mistaken for existential ones. This essay by C. B. Martin is one of the most unsatisfactory. It shows the method of logical analysis in its worse light; we have the feeling that if its author knew, at first hand, what he was endeavoring to criticize, much of his argument would be shed and that would be true recognition of the ambivalent and analogical structure of language.

This is a tantalizing book. It has many good things, but it is disappointingly negative on the whole, and reveals how barren logical positivism can make a real understanding of the confrontation with God.

E. C. Rust

Romans In the Greek New Testament. By Kenneth S. Wuest. Grand Rapids: Wm. B. Eerdmans, 1956. 300 pages. \$3.00.

This book joins the well known succession of Greek word studies in various New Testament books, by the Professor of Greek studies in Moody Bible Institute.

In some earlier volumes the author confined his comments largely to individual words as used in whatever book he was examining. Such studies are always helpful, although they must be read with discrimination. For sometimes enthusiasm for Greek words and for the greatest book in the world tends to magnify the facts involved.

In this interpretation of Romans Dr. Wuest appears to be at his best. He draws heavily upon the works of his predecessors in this field; and he has enlarged the interpretation of the message as a whole, as over against mere word studies. One finds here a wealth

of material on the significance of individual Greek words, surrounded by penetrating insights into and able summaries of the message of the entire Epistle to the Romans, verse by verse, section by section.

Students with no or a little Greek can grasp Dr. Wuest's comments with much profit. These studies also help to prepare one for the more technical commentaries and interpretations of the Greek New Testament.

Wm. W. Adams

The Nature of the Administrative Process. By Jesse B. Sears. New York, Toronto, London: McGraw-Hill Book Co., Inc., 1950. 623 pages.

This book offers the results of a careful study of the administrative process. The writer's stated purpose is to try to find a "more fundamental basis than we now have for the criticism and improvement of administrative practice." It was prompted by the conviction that if the real nature of administration were understood, the activity could be greatly improved. The author has given us a wide survey of the whole subject but with a special reference to school administration.

Part I deals with the process of administration. The principle characteristics of this activity are planning, organization, directing, coordinating, and controlling. Each of these subjects is discussed in a separate chapter.

Part II deals with the nature and use of essential forces in the administrative process. Particular attention is given to the nature and place of authority, the nature and place of policy, and ethics and social usage as elements in the administrative process. Part III is a search for a theory of the subject matter for the field of school administration.

The author has given a very comprehensive and clear treatment of his subject. Although special interest is shown in public school administration, the study would be quite helpful to any administrator who wants to understand better his job of guiding the affairs of a business, a church, a college, or any other kind of institution.

Joseph Stiles

New Missionaries for New Days. By E. K. Higdon. St. Louis: The Bethany Press, 1956. 198 pages.

It is commonly recognized among secretaries of mission boards that the United Christian Missionary Society of the Disciples of Christ has one of the most thorough plans for the selection, screening,

preparation, and placement of missionary personnel. Nor is it any secret that the procedure is largely the result of years of painstaking effort on the part of Dr. E. K. Higdon, who after a period of service in the Philippines became the Executive Secretary of the U.C.M.S. in 1939. He pioneered in the use of psychological tests and psychiatric interviews for missionary candidates.

This book describes the procedure used by the U.C.M.S. and appraises the results. Qualifications for missionary service, types of work on the field, preparation needed, appointment procedure, and counseling of active missionaries all are covered in interesting detail. Appendices contain a brief drama, "The Making of a Missionary"; a manual for candidates of the U.C.M.S.; a list of approved psychologists and psychiatrists who might be of service to mission boards; and samples of the various forms to be filled out by candidates.

The experience of this board will undoubtedly be of great value to others. The book will also be helpful to any young person who might be considering overseas service under any organization.

H. C. Goerner

Beginning from Jerusalem. By John Foster. New York: Association Press, 1956. 92 pages. \$1.25.

This little book, like others in the World Christian Book Series sponsored by the International Missionary Council, ought to be in the hands of every pastor for recommendation to Sunday School teachers, mission leaders, and other inquiring laymen.

The author, Professor of Ecclesiastical History at the University of Glasgow, tells in clear and forceful language the story of the expansion of the Christian Church down to 1700. Although a surprising amount of factual material has been included, the story is well told with sufficient illustration and quotation of source material to make the significance of events clear. This is Church history which both informs and inspires.

Heber F. Peacock

Die Religion des nachbiblischen Judentums. By Kurt Schubert. Vienna-Freiburg: Herber, 1955. 244 pages. S 78.-/DM 14.80.

This book, which originally appeared in Dutch, describes the religion of Judaism from the time of the early rabbinic tradition to the modern period. The author, Docent for Hebrew and Aramaic in the University of Vienna, has divided his work into three large chapters: Judaism in antiquity; Judaism in the Middle Ages; and

Judaism in the modern period. The first chapter, of almost 100 pages, traces the development of the rabbinic tradition and shows how this became the basis for all later Jewish thought. Most interesting and significant is the author's constant attempt to understand and interpret early Judaism in light of its contacts and conflicts with such forces as Hellenism, Gnosticism, and Christianity. The last two chapters trace the development of the Jewish religion from the ninth century to the modern Zionist movement with constant attention to the influence of external forces as an important factor in the development of modern Judaism.

Heber F. Peacock

The Story of Stewardship in the United States of America. By George A. E. Salstrand. Grand Rapids: Baker Book House, 1956. 169 pages. \$3.50.

This is undoubtedly the most complete account of the development of stewardship among American Protestant churches available. Written in crisp, concise style, it packs an amazing amount of information into 169 pages. The history of stewardship from colonial times to the present is sketched. Recent developments, such as the Lord's Acre Plan, the Belmont Plan, and the Joint Department of Stewardship and Benevolence of the National Council of Churches are explained. Detailed descriptions are given of church finance plans used by various denominations, both large and small.

It will come as a surprise to many that tithing is a rather recent practice among Protestants, having been "rediscovered" as a Biblical principle late in the nineteenth century. There is room for encouragement in the record of increased giving in the last decade. The author states that, among the larger denominations, "the Southern Baptist Convention has without doubt made the greatest progress in stewardship education."

Full of ideas, inspiration, and illustrations, this book should be in the pastor's library. The author is Professor of New Testament Interpretation and Evangelism in Tennessee Temple Schools, Chattanooga, Tennessee.

H. C. Goerner

East from Burma. By Constance M. Hallock. New York: Friendship Press, 1956. 120 pages. Cloth \$2.50. Paper \$1.25.

This excellent mission study book on Southeast Asia has brief chapters on Christian work in Burma, Taiwan, Indochina, Indonesia, Malaya, Philippines, and Thailand. The emphasis is upon the young churches, but recognition is given to the contributions of missionary

organizations, both historically and in contemporary undertakings. Various denominations appear. Numerous photographs and a good map add to the interest and usefulness of the book.

H. C. Goerner

Hope Rises from the Land. By Ralph A. Felton. New York: Friendship Press, 1955. 136 pages. Cloth \$2.50. Paper \$1.25.

Agricultural missions are enjoying a wholesome growth in popular interest. This collection of thirty-five thumbnail sketches of what the rural missionary does should further stimulate that interest. Over 150 photographs from many parts of the world help to portray the need and the remedy. Medical, educational, and social activities in Christian rural centers are depicted, as well as strictly agricultural and horticultural projects.

H. C. Goerner

Portrait of Calvin. By T. H. L. Parker. Philadelphia: The Westminster Press, 1955. 124 pages. \$2.00.

This is a fair and lively representation of the life of Protestantism's greatest theologian, John Calvin. In this small book Parker gives us pictures of Calvin's background, his literary training, his theological orientation to the unique grace and grandeur of Christ the Savior, his life with colleagues in Geneva, his preaching and his controversies.

The book is short and many important matters do not even get notice. Of this the author was himself well aware. The book does not aim at exhaustiveness of biographical detail, but at interpreting the meaning of its great subject. To the realization of this latter aim, Parker has brought good learning and equipment. The book is better than it is big. "It is," to use Parker's own figure, "a portrait, not a photograph." The likeness is a good one.

T. D. Price

The Epistle To The Ephesians. By Joseph Parker. Grand Rapids: Baker Book House, 1956. 272 pages. \$2.75.

The Baker Book House has specialized in reprinting many valuable older books. The present volume is one of them.

Joseph Parker, one of the ablest English Congregationalist preachers of the latter half of the nineteenth century, was also an excellent writer. His best known work is *The People's Bible*, in twenty seven volumes.

This book on Ephesians is of the highest quality. It is not exege-

tical, but interpretative and practical, based on sound exegesis. His insight into the essence of scripture as applied in life is apparent on every page. His style is superb. A book of this character will never get old. Its reading will enrich the sermonizer and the sincere, struggling believers in our homes and churches.

Wm. W. Adams

Protestant Witness of a New American. By Angelo Di Domenica. Philadelphia: The Judson Press, 1956. 172 pages. Paper \$1.50. Board \$2.50.

The "new American" is the author of this book. Born in 1872, into a poor, staunch Roman Catholic family, in the province of Chieti, Italy, 110 miles northeast of Rome, young Angelo landed in New York in 1892. Four years later he was baptized into the Italian Baptist (mission) Church, Newark, N. J. He at once became pastor and leader of his fellow Italian Baptists: in Newark, 1896-1903; in New Haven, Conn., 1903-1914; in Philadelphia, 1914-1952, when he became pastor emeritus of the St. John's Baptist Church.

The insistent requests of Christian leaders led this 84 year old author of seven books and many tracts, in Italian and English, to produce this "Protestant Witness," one of the most comprehensive, revealing and thrilling autobiographies of this century. It lays bare the economic and religious poverty in Italy and among many Italian emigrants in American cities; and the heroism and sacrifices of those who seek to give the Gospel to these people, in the face of persecution (yes, here in America, as well as in Spain and South America!) by the Roman Catholic Church. The quotation on pages 40-41 from a speech by Professor Raffaele, University of Naples, Italy, is worth the price of the book. If millions of non-Catholic and Catholics would read this book, we should experience a new awakening.

Wm. W. Adams

Children and Other People. By Robert S. Stewart and Arthur D. Workman. New York: Dryden Press, 1956. 276 pages. \$2.25.

This is a brief but comprehensive treatment of topics usually covered in educational psychology and written from a definitely psychoanalytic (Freudian) point of view. Although the book was written with the public school teacher in mind, it is of equal value to the religious educator since we are working with the same "children and other people." The authors do a good job of maintaining academic respectability while at the same time writing in a style

and manner that would make this book useful to the average Sunday school teacher.

The first half of the book traces the development of personality from infancy through adolescence in a very helpful manner. The second half deals more specifically with the problems of motivation, maturation, heredity versus environment, discipline and the problem child. An excellent annotated bibliography of recommended readings is given at the close of the text. Perhaps the chief criticism of the book is that the authors have tried to cover so many topics in a relatively small volume and have in some cases been able to give little more than an outline.

Robert A. Proctor, Jr.

Help Your Boy or Girl To Be Christian. By Edmund W. Janss. Boston: W. A. Wilde Company, 1956. 184 pages. \$2.50.

In the main this is a collection of the author's somewhat related writings which have appeared over the past several years in various religious and popular periodicals. Each chapter is a discussion of several methods of helping children to be Christian in their relationships with others. A list of workable "rules" is given at the end of most chapters. Illustrations are drawn from the author's experience as a pastor and father.

Robert A. Proctor, Jr.

Climbing the Heights. By Al Bryant (compiler). Grand Rapids, Michigan: Zondervan Publishing House, 1956. 382 pages. \$1.95.

A book of daily devotions compiled from a wide variety of sources by the book editor of Zondervan. A verse of scripture and a related devotional thought is given for each day of the year. Among the writers included are: Charles H. Spurgeon, S. D. Gordon, George W. Truett, Bob Jones, Jr., Billy Graham, Charles E. Fuller, R. G. Lee, and Duke K. McCall. In addition to its value as a devotional guide, the pastor will find here a wealth of illustrative material.

Robert A. Proctor, Jr.

Doctrinal Preaching for Today. By Andrew Blackwood. New York: Abingdon Press, 1956. 224 pages. \$3.00.

There is abundant evidence that multitudes of church members today are searching for a firm foundation for their Christian faith. There is a hunger for understanding, for certitude. Here is a book

that points the minister to the kind of preaching that will meet this need. In recent years there has been a rediscovery of theology by those who are professionals in the field. Today there needs to be a rediscovery of theology by the person in the pew. Dr. Blackwood shows how the preacher in the pulpit can be a channel through which this rediscovery takes place.

Some preachers may object that they have tried this kind of doctrinal preaching and found that the sermons left the people cold. However, as the author insists, doctrinal preaching must always be in terms of people—their needs, their problems, their hopes, their fears. "In the pulpit the stress ought to fall, not on explaining a doctrine, but on meeting a need, and that by preaching a truth from God" (p. 28).

The minister may approach doctrinal preaching either indirectly or directly. In the indirect approach the preacher begins with some basic doctrine and then relates it to selected vital problems his people are facing indicating the meaning, the power, and the need of the doctrine in meeting the problem.

Also, according to the author, the time has come when we need more direct doctrinal preaching—not with apologies, but with positive conviction and power. In the direct approach everything in the sermon, the text, the topic, the introduction, the development, the conclusion, ought to "point the listener to a certain doctrine, as clear as crystal." And when the minister is dealing with one of the great verities of our faith let him not deal primarily with questionings and doubts but let him in faith proclaim the doctrine attractively and with power.

This does not mean that doctrinal preaching can be superficial. Far from it. The first essential in preparing the doctrinal sermon is to master the Bible passage. The minister must have a clear understanding of what the passage means in its own Bible setting. The details of the careful exegesis of the passage may not appear in the sermon but it must certainly form the foundation upon which the sermon is built. Above all else there must be a "high fidelity to Holy Writ" (p. 131).

Besides dealing with sound theory, this book is eminently practical. There is a discussion of such matters as: choosing a topic, using illustrations, reading books about doctrines, employing scholarly helps, finding time to prepare, etc. The book abounds in examples and illustrations of the suggestions being presented.

Among the many matters Dr. Blackwood emphasizes as being essential for effective doctrinal preaching, three stand out. First, this type of preaching must be faithful to the Bible. Second, it must be closely related to the needs and experiences of people. Third,

it must be clear in composition and couched in a literary style that will command attention and secure interest.

If the minister will follow the suggestions given in this book he will find that his preaching ministry will be greatly enriched and his people will be strengthened in the Faith.

Findley B. Edge

Billy Graham: The Personal Story of the Man, His Message, and His Mission. By Stanley High. New York: McGraw-Hill, 1956. 274 pages. \$3.95.

This book is not just the analysis of a man but the diagnosis of an era—with a prescription for what ails it. Multitudes should read it—and they will. Loyal admirers of Billy Graham will obviously be compelled to buy a copy. Ministers eager to know the techniques and secrets of Graham's success will get it for the "how to" section of their bookshelves.

But—and this is the point—each reader will find himself both sitting on the outside as a spectator examining the nature of the spiritual needs of his generation and, at the same moment, sitting in the middle of his generation sharing its hunger for spiritual affirmations.

With care lest I sound irreverent—the New Testament book called *The Acts of the Apostles* should really be entitled *The Acts of the Holy Spirit*. In this biography of Billy Graham, Stanley High with tough-minded yet spiritually perceptive reporting has not so much recorded the acts of Billy Graham as acts of the Holy Spirit in our time.

What has happened to and through Billy Graham is interpreted as one of the recurring manifestations of God amongst men in revival. The kind of man being used to spearhead the movement is penetratingly described, both his weakness and his strength, both his wisdom and his naivety.

This book accomplished for me personally that which is the object of a good sermon.

Duke K. McCall

Famous Stories of Inspiring Hymns. By Ernest K. Emurian. Boston: W. A. Wilde Co., 1956. 185 pages. \$2.50.

Ernest K. Emurian, a minister of the Virginia Conference, The Methodist Church, since 1936, is one of an all-too-rapidly-diminishing tribe of pastors who has maintained a lively interest in the study of Christian hymnody. Although the market has been saturated

in recent years with collections of hymn anecdotes and stories of somewhat questionable authenticity, Emurian's essays in the field represent a higher standard of historical accuracy.

Despite the fact that the fifty hymn stories included are popularly written and reveal the author's flare for the dramatic, his imaginative reconstructions are solidly based on fact and, as such, provide true stories for the busy pulpiteer in search of effective illustrations.

The author keeps a fair balance between "old" and "new" songs as well as between standard hymns and gospel songs. For instance, not only is "Holy, Holy, Holy", "The Church's One Foundation", and "O God Our Help In Ages Past" included, but also "O Happy Day", "I Love To Tell The Story", and "Pass It On". ("Brighten The Corner Where You Are", however, could well have been omitted!)

This volume is a sequel to the writer's *Living Stories of Famous Hymns* (1955). He is also author of an earlier series in a related field: *Dramatized Stories of Hymns and Hymn Writers* (1941) and *More Dramatized Stories of Hymns and Hymn Writers* (1943).

Hugh T. McElrath

Encyclopedia of Morals. Edited by Vergilius Ferm. New York: Philosophical Library, 1956. 682 pages. \$10.00.

This work is a valuable series of essays. The essays cover analyses of selected ethical problems, moral practices of many peoples, and expositions of the teachings of the world's outstanding ethicists. They are written by specialists in the various areas and they are done quite adequately. The method of presentation is admirable and the person who is interested in ethics will find this book a real storehouse of reliable information.

Guy H. Ranson

Guests of God: Meditations for the Lord's Supper, John Frederick Jansen. Philadelphia: The Westminster Press, 1956. 109 pages. \$2.00.

A collection of 21 brief "communion meditations", approximately four pages each. The three sections emphasize what Christ has done, ("The Grace of our Lord Jesus Christ"); Christian fellowship ("The Communion of Saints"); and "self-examination."

It is not designed as a theological study of the Lord's supper nor as a manual of its proper observance, but, through devotional messages, reflects the author's concept of the deep meaning and significance of the table of the Lord.

Allen W. Graves

How to Teach the Revelation. By Joseph M. Gettys. Richmond, Virginia: John Knox Press, 1955. 56 pages. \$.75.

Several guides for Biblical and doctrinal study have been published by the author of this booklet. Those who are acquainted with his previous publications will not need to be told that this is a helpful guide to one of the most difficult books of the Bible. It is not a "explanation" of the Book of Revelation, but a guide on how to read the book and come to one's own conclusions. The reader who follows his suggestions will be sure to find the study of the Book of Revelation more of a reward than a riddle.

Dale Moody

James Gillespie Birney: Slaveholder to Abolitionist. By Betty Fladeland. Ithaca, New York: Cornell University Press. 323 pages \$5.00.

In a dissertation, Betty Fladeland has interestingly and authoritatively, and with a degree of objectivity and critical balance which a biographer rarely achieves, written the life story of James Gillespie Birney (1792-1857) who went from slaveholder to abolitionist. Born in Kentucky, educated at Princeton, skilled in law, a failure in farming and politics, resident of Alabama, Kentucky, Ohio, New York, and Michigan, officer in a colonization society, secretary of American Anti-Slavery Society, presidential candidate of the Liberty Party in 1840 and 1844—this was Birney!

The real story of Birney, however, lies in his intellectual evolution to the abolition position and his sacrificial dedication to that principle. He was an opponent of Garrison the fanatic, but a friend of Weld the intellectual. He favored the introduction of the slavery issue into politics; when he discovered, as in the campaigns of 1840 and 1844, that the slavery issue could not be abstracted as the sole problem of society, he advocated, over opposition, the enlargement of the Liberty Party's platform. A victim of paralysis in 1845, Birney became impatient, bitter, critical, and skeptical in later years, and with few exceptions the last part of his life was pathetic. This is an excellent book for anyone interested in the development of abolitionism on humanitarian grounds, or in the development of mid-nineteenth century American culture.

Hugh Wamble

Put Your Faith to Work. By Karl H. A. Rest. Philadelphia: Muhlenberg Press, 1956. 186 pages. \$2.75.

This book by an Evangelical and Reformed pastor presents material that he has found helpful in the training and developing of new church members. The first 100 pages is given to a presentation of the Christian faith, with chapters about the Christian and his

church, God, Christ, salvation, life after death, and the nature of faith.

The four remaining chapters are given to a discussion of practical applications of Christian faith, dealing with worship in the church, in the home and other groups; with prayer, with the use of the Bible; and finding a place of service in Christian work in the church and community.

The pastor concerned with doing a better job in enlisting, assimilating and training his new church members will find much helpful material in these four final chapters.

Allen W. Graves

Errand Into the Wilderness. By Perry Miller. Cambridge, Massachusetts: The Belknap Press of Harvard University Press, 1956. 244 pages. \$4.75.

Perry Miller, who charms even when he does not convince, has published (through The Belknap Press of Harvard University Press, established in 1954 for the publication of books of outstanding quality) in this volume, which takes the title of an election sermon of 1670, ten "essays" or "pieces" which first appeared sporadically between 1931 and 1955 in various journals and books. The first six essays, dealing with the development of American colonial thought concerning the colonial mission as a divine project, have a general coherence, yet both with overlapping and with discontinuity. The eighth essay (which argues, unconvincingly, for a continuity between Jonathan Edwards and Ralph Waldo Emerson) and the ninth essay (which deals with the nineteenth century conflict between the disappearing frontier naturalism and the emerging civilization) have an oblique relationship to the first six essays; essay seven on "The Rhetoric of Sensation" ("revivalistic rhetoric") and essay ten on eschatology have no apparent relevance, at least to this reviewer.

Miller is at his best, both in use of sources and in cogency of argument, when he deals with the colonial mind (especially New England's), particularly in its political and "covenant-theological" interests. His essay (iv) on religious motivation in Virginia's colonization seems forced, inasmuch as he produces scant primary source references after 1625; he makes no attempt to explain why Virginian literature lacks conspicuous religious sympathy at the very time New England's was absorbed with religious topics. The best essay (iii), entitled "The Marrow of Puritan Divinity," is a less aggressively formulated statement of his "excited report" on New England's covenant-theology which first appeared in 1935. In spite of the lack of a basic unity, this is a good book from a recognized authority.

Hugh Wamble

Devotions for Adult Groups. By Wallace Fridy. Abingdon Press, 1956. 127 pages. \$1.50.

Devotions for Adult Groups is a collection of 25 brief devotional messages containing some good illustrations. Each message is followed by a suggestion of two relevant hymns, a related scripture passage and a brief prayer. It is useful for family devotions and department worship leaders, and as a source of illustrative worship materials.

Allen W. Graves

The Calling Program of the Local Church. By Lucas Wayne Buttry. The Higley Press; Butler, Indiana, 1956. 96 pages. \$1.50.

The Calling Program of the Local Church is a brief, very elementary handbook on church visitation outlining a calling program for the pastor, the Sunday School, the deacons, the financial program and the women of the church.

Allen W. Graves

The Douglass Sunday School Lessons, 1957. By Earl L. Douglass Macmillan Company, New York, 1956. 490 pages. \$2.95.

An annual lesson commentary of high quality. The nine pages given to each lesson includes the printed scripture text, a suggested lesson plan, a general introduction, about five pages given to an exposition of the scripture passages, five or six questions or topics for discussion, and two or more pages of "hints to teachers" suggesting aims and purposes for each lesson and including illustrative material.

Allen W. Graves

Learning Together in the Christian Fellowship. By Sara Little. Richmond: John Knox Press, 1956. 104 pages. \$1.25.

Although this is a book about teaching and learning the concern of the author is not primarily to find new techniques and procedures but to discover how the basic purposes of the church can more adequately be achieved. She rightly holds that methods must always be a means while the spiritual purposes of the church and the development of the individual in the Christian life must always be the end.

With this point of view as a foundation Miss Little then proceeds to elaborate and explain her thesis, that learning and growth can best take place in terms of the Christian fellowship. "The church needs to provide people with a kind of fellowship in which they

feel that their needs are respected and in which the whole group seeks to help them with their needs" (p. 9).

This type of fellowship is not easy to achieve. Each must be actively seeking the good of all. In the church individuals often come together in groups but fail to achieve this fellowship. Indeed, too often the church exploits both individuals and groups by making them means rather than serving them as ends. It is within the church where the forgiveness and power of God are brought to bear in the lives of people that they "might hope to experience *koinonia*, that fellowship, that sense of community binding Christians together—a fellowship which is, indeed, far more than a sense of 'groupness'" (p. 18).

In a very real sense the church becomes a "redeeming community." People with their sin, their loneliness, their fears come into a study group. If in this group they find acceptance and understanding, if they find fellow-sinners and fellow-seekers, if, in a word, they find Christian fellowship, the saving grace of God and the sustaining power of God may become real to them in such way as truly to transform their lives.

A large part of the book is given to a presentation of various methods that may be used with study groups. She discusses buzz groups, work groups, group discussion, panel, role-playing, etc. There is a fine balance between theory and practice. The basic thesis of the book is as sound as can be. It is an emphasis about which we will be hearing more in the future.

Findley B. Edge

Other People's Children. By Anna Judge Veterans Levy. The Ronald Press Company, New York, N. Y., 1956. 287 pages. \$3.75.

This book provides 14 dramatic descriptions of some of the 30,000 cases handled by a juvenile court judge in New Orleans. It gives sympathetic insight into some of the basic causes and motivations of the problem children, whom we call juvenile delinquents. It will be helpful for pastors, educational workers, parents and teachers who want to understand and help young people confronted by the confusing problems of modern society.

Allen W. Graves

Christian Knowledge of God. By J. Harry Cotton, New York: The Macmillan Company, 1951. 180 pages. \$2.75.

Several recent books on the knowledge of God offer hopes for a more balanced view on this difficult and evaded issue. In the nineteenth century, there was a tendency to put reason over against

faith much as older theology had put nature and revealed theology in different realms. Philosophical thought has floundered between positivism and pragmatism as ways of knowledge. The former preoccupied with analysis and definition, and the latter with experimentation. Using the distinction between external and internal meaning made famous by Josiah Royce, Professor Cotton attempts to arrive at a position that leaves room for both objective facts and intuitive insight into these facts. It is the simplicity and clarity with which this thesis is stated that constitutes the chief value of his volume.

Dale Moody

A Miscellany of Quiet Talks. By S. D. Gordon. Revell Co., 1956. 290 pages. \$2.50.

Those familiar with Dr. S. D. Gordon's "Quiet Talk" books will be grateful for these 10 chapters chosen from these books and printed under this new title. The chapters deal with ideals, temptation, prayer, power and service. They contain some of the choicest selections from Dr. Gordon's many books.

Allen W. Graves

The Christian Faith. By Olin Alfred Curtis. Grand Rapids, Michigan: Kregel Publications, 1956. 541 pages. \$5.95.

It is interesting to note the great change that has taken place since 1905 when Olin A. Curtis, professor of Systematic Theology in Drew Theological Seminary, published *The Christian Faith*. Karl Barth's monstrous *Church Dogmatics* begins with a volume of 1,539 pages on *The Doctrine of the Word of God* while this work starts with a chapter on "Man." Barth continues with an even larger volume on *The Doctrine of God*, but Curtis concludes his study with the attributes of God in the Trinity. His concern is the preservation of the responsibility of man in the context of social solidarity, to mediate between Arminianism and Calvinism. The fact that a reprint comes after fifty years indicates that at least some have not yet bowed their knees to Barth.

Dale Moody

Man in the Middle. By James A. Pike and Howard A. Johnson. Seabury Press, Greenwich, Connecticut, 1956. 118 pages. \$2.25.

The authors have achieved a dramatic presentation of the real significance of the seven deadly sins, and, in an eighth chapter, have discussed effectively original sin. The format is that of a con-

versation carried on between John, who represents all men, the tempter, and a voice, who represents the voice of God, or of the Holy Spirit. The book is an incisive and unique treatment of sin in its various forms.

Allen W. Graves

American Catholicism. By John Tracy Ellis. Chicago: University of Chicago Press, 1956. 208 pages. \$3.00.

This is a history of Roman Catholicism in America. The book is divided into four chronological periods dealing with the church in colonial America, from the time of independence to 1852, from the Civil War to 1908 and a fourth section on recent American Catholicism. The book will help the reader to understand the Roman Catholic viewpoint on American history.

Allen W. Graves

I Was An Alcoholic. By Aubrey Willis. Vantage Press, 1956. 132 pages. \$2.75.

This well written biography of an alcoholic is the kind of bomb needed to destroy the complacency of many well meaning people. It also opens the mind of an alcoholic to the understanding of those who try to help others like him. It is as interesting to read as a piece of fiction but delivers its message with a knock-out punch.

Duke K. McCall

Communication: Handling Ideas Effectively. By Roy Ivan Johnson, Marie Schalekamp, Lloyd A. Garrison. McGraw-Hill Book Company, New York, 1956. 361 pages. \$4.50.

A basic text for college freshman studying communication. It deals with how to study, how to take notes, reading improvement, speaking and writing.

Recommended for pastors and others who would like to evaluate and improve their own performance in the areas of spoken and written communication.

Allen W. Graves

Supreme Authority. By J. Norval Geldenhuys. Grand Rapids: William B. Eerdmans Publishing Company, 1953. 128 pages. \$2.00.

Present interest in the problem of authority makes this scholarly work a most valuable contribution to the subject. Appealing to Christ as the supreme authority and to the apostles as the inter-

preters of this authority, the author presents much solid exegesis of the New Testament along with discerning criticisms of current views. The volume should not be neglected by those concerned with the New Testament phase of this problem.

Dale Moody

The Priesthood. Translated by W. A. Jurgens. Macmillan Company, New York. 133 pages. \$2.50.

This is a new translation of Chrysostom's classic volume on the priesthood. It provides a most stimulating account of the prevailing concepts of the ministry in the fourth Christian century.

The format is that of a dialogue between Chrysostom and his friend Basil. It reveals the reluctance of both to accept the office of bishop to which, first, Basil, and, later, Chrysostom were consecrated.

The book reveals that by the end of the fourth century that many doctrinal and organizational changes had been made in the original New Testament church pattern.

The book will have its greatest value for those who are interested in the Christian concept of the ministry and its functions.

Allen W. Graves

God's Will and Ours. By Kenneth J. Foreman. Richmond, Virginia: Outlook Publishers, 1950. 63 pages.

In the splendid style that many have come to associate with the author, the perplexing problem of freedom, foreordination and faith is discussed in a way that will appeal to the average layman and college student. The author rejects the solutions of selective foreordination, unfree freedom and foreknowledge as solutions to the problem. The holding that the solution is hidden in mystery, the author is edified with affirming foreordination and freedom in the Christian experience of grace. Written primarily for Presbyterians, the book has material that will help their Baptist cousins also.

Dale Moody

How Firm A Foundation. By Hollis L. Caswell. Harvard University Press, 1956. 42 pages. \$1.50.

This lecture by the president of Teachers College, Columbia University appraises the threats to the quality of elementary education in our public schools. After a century of progress, he notes with alarm the critical problem of the shortage of adequately prepared teachers. He proposes a more vigorous recruitment program coupled with scholarships for those preparing to teach. He sug-

gests that the salary level of teachers must be raised if the public schools are to attract and hold effective teachers. More money will also be needed for school construction to provide for a student population increased by 50%.

This reviewer would point out a further implication of Dr. Caswell's thesis which is that our church educational buildings likewise must be vastly enlarged if they are to provide for the almost three million net gain in the population in these United States each year.

Allen W. Graves

Rediscovering the Words of Faith. By Charles T. Sardeson. New York: Abingdon Press, 1946. 124 pages. \$2.00.

Many of the great words of the Christian faith have become meaningless either from neglect or from the failure to expound their meaning. Revelation, judgment, atonement, grace, adoption, gospel, sacrament, church, Kingdom of God, sin, faith, worship, eternal life and peace are used as the basis of the sermons of this volume. Simplicity is certainly needed in preaching, but one wonders if this volume is not too thin for solid exposition.

Dale Moody

Education for Maturity. By Frederick Mayer and Frank E. Brower. Public Affairs Press, Washington D. C., 1956. 155 pages. \$3.25.

This book is the joint effort of professor Frederick Mayer of the University of Redlands, California, and Frank E. Brower, a noted lecturer and writer. They have covered most of the basic areas of interest in the field of educational philosophy. After describing briefly the various philosophical view points of the leading authorities of the past and present, they usually come to their own conclusions and include some exhortation to the reader to adopt their chosen view point. They decry "the reign of vocationalism, the dominance of quantitative standards, over-reliance upon athletics, the lack of great teachers, the reign of narrow specialization, the cult of administration."

It will be a helpful book for beginners seeking to become acquainted with various philosophies of education. Greatest emphasis is upon education at the college and university level.

Although the authors call attention to many of the shortcomings of such educational philosophers as John Dewey, they are obviously very much influenced by his view point.

Readers will be helpfully stimulated by reading this book even though they may not agree with all its conclusions.

Allen W. Graves

Philippians: The Gospel at Work. By Merrill C. Tenney. Grand Rapids: Eerdmans, 1956. 102 pages. \$2.00.

The five chapters of this book were enlarged and rewritten from lectures delivered at Goshen College in the Spring of 1955. The first chapter retraces the Acts' account of the beginning of the gospel in Philippi. Each of the following chapters is a homiletical exposition of a central theme in each chapter of Philippians: the fellowship of the gospel; the pattern of the gospel; the experience of the gospel; and the effects of the gospel. Only occasionally does the selection of the central theme to the exclusion of other material in the chapter do violence to the meaning of Philippians, e.g., when 3:4ff is presented as Paul's autobiography without so much as a passing reference to the teaching combatted in 3:1-3.

Heber F. Peacock

Effective Supervision. By Milon Brown. New York: Macmillan Company, 1956. 259 pages. \$4.50.

This book states the basic principles involved in effective supervision, and is prepared primarily for the supervisor in industry. Church leaders will find some helpful information in many of the chapters to guide them in developing team spirit, using group dynamics, establishing proper motivation, and maintaining a high level of performance.

Allen W. Graves

Texas Disciples. By Colby D. Hall. Ft. Worth: T.C.U. Press, 1953. 436 pages.

While state denominational histories are not usually of very general interest, this one deserves attention for the light it throws upon the early evangelization of the great Southwest, the outlook of the earlier Disciples of Christ, and the issues in contention today between Disciples of Christ and Churches of Christ movements. The author introduces numerous detailed materials of minor importance, uses footnotes too sparingly, and presupposes the reader's familiarity with his *History of Texas Christian University*. Thus the book cannot claim a large measure of reader interest.

W. L. Lumpkin

Man. By David L. Cooper. Los Angeles Biblical Research Society, 1948. 164 pages.

The Messianic interest of the author has led him to put this discussion of man in a wider context than is common for the doctrine. Only a part of the work is confined to man in the more

limited sense, the rest being given to the discussion of God, Christ and the Holy Spirit in relation to man's redemption. The special emphasis on Jewish evangelism does not exclude general interest in its contents.

Dale Moody

A Basic History of Lutheranism in America. By Abdel Ross Wentz. Philadelphia: Muhlenberg Press, 1955. 430 pages. \$5.00.

Using the general history of America as a framework for the interpretation of Lutheran church history in this country, the author has provided a choice denominational history. Treating the story of American Lutheranism in six parts, Dr. Wentz has, nevertheless, written a history remarkable for its unity, comprehensiveness, and interpretative excellence.

W. L. Lumpkin

The Negro in the History of Methodism. By J. Beverly F. Shaw. Nashville: The Parthenon Press, 1954. 234 pages. \$3.00.

The part of the Negro race in the history of American Christianity remains to be told, but Dr. Shaw has made a worthy contribution to one chapter of that record in his effort, as he puts it, "to epitomize the story of the Methodist Negro." The book is more of a chronicle of events and persons than a history, but it brings together some very valuable materials and throws light upon the course of Negro Methodism in America. When will someone attempt the similar, if larger, task of telling the story of American Negro Baptists? The Baptist counterparts of Harry Hosier, John Stewart, and Richard Allen deserve, with these, to be known and remembered by all Christians.

W. L. Lumpkin

Growth in Worship. By Alfred P. Klausler. Concordia Publishing House, Saint Louis. 108 pages. \$1.25.

The sub-title, "A Manual for Youth Counselors", gives a better description of this book. It is designed for counselors of Lutheran Young People's Societies, giving suggestions as to how worship may be taught and practiced in the meetings of the Lutheran young people's groups.

Allen W. Graves

Presbyterian Law for the Local Church, Third edition, edit. by Eugene Carson Blake. Philadelphia: The Westminster Press, 1956. 129 pages. \$1.50.

This is a useful handbook for Presbyterian churches setting forth officially the duties and rights of the congregation, the session, deacons, trustees, pastor and other employed staff members. Two final chapters indicate how to call a pastor and what to do when there is trouble in the church.

Allen W. Graves

BOOKS RECEIVED

The Apostolic Fathers. By J. B. Lightfoot. Grand Rapids: Baker Book House, 1956. 288 pages. \$3.95.

Der Eigentumsbegriff als Problem evangelischer Theologie. By Gottfried W. Locker. Zurich: Zwingli-Verlag, 1954. 169 pages.

Love the Lord Thy God, (Vol. VIII of An Exposition of the Heidelberg Catechism). By Herman Hoeksema. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1955. 290 pages. \$3.00.

Egermeier's Bible Story Book. By Elsie E. Egermeier. Anderson, Indiana: The Warner Press, 1955. 640 pages.

The Sage of Pagoda Y. By Myra Firmin. New York: Pageant Press, 1954. 46 pages. \$2.00.

Follow Me. Children's Picture Bible. 6 Volumes. Published by The Seabury Press. Greenwich, Connecticut.

The Life of Christ and His Journeys. By Bible Study Chart Association, Los Angeles, California. \$3.00.

Luke the Physician. By W. M. Ramsay. Reprinted from the Hodder and Stoughton 1908 printing. Grand Rapids: Baker Book House, 1956. 418 pages. \$4.50.

The Bible In Story and Pictures. By Harold Begbie. New York: H. S. Struttmann Co. (distributed by Garden City Books), 1956. Two volumes, boxed, 512 pages. \$5.95 the set.

Growing Up to Love. By H. Clair Amstutz, Scottdale, Pa.: Herald Press, 1956. 103 pages. \$2.50.

Strength and Power. By Harold Peters Schultz. Philadelphia: The Christian Education Press, 1956. 90 pages. \$1.25.

Life and Love. By Clyde M. Narramore. Grand Rapids: Zondervan Publishing House, 1956. 186 pages. \$2.50.

In Awe and Wonder. By Bessie P. Erb. Boston: The Pilgrim Press, 1956. Teacher's Book: 140 pages. \$2.50. Pupil's Book: 64 pages. \$.75. A weekday church school for grades 5 and 6.

Makings of Meetings. By Flora E. Breck. Boston: W. A. Wilde Co., 1956. 74 pages. \$1.75.

Concise Bible Commentary. By W. K. Lowther Clarke. London: S.P.C.K., 1952. 996 pages. 30s. An up-to-date one-volume commentary on the whole Bible and Apocrypha.

The Gospel of Mark. By F. C. Grant. New York: Harper and Bros., 1952. 72 pages. \$.75. The seventh issue in Harper's annotated Bible Series. This is a study of Mark's Gospel in the King James Version with introductory and critical notes.

This Old Leather Satchel. By Theophilus Eisen. Philadelphia: The Christian Education Press, 1954. 88 pages. \$1.60.

Horse Trails Along the Desert. Sanford C. Yoder. Scottdale, Pennsylvania: Herald Press, 1954. 182 pages. \$2.50.

High Is the Wall. By Ruth Muirhead Berry. Philadelphia: Muhlenberg Press, 1955. 268 pages. \$3.50.

Primer for Young Christians. By Gene W. Newberry. Anderson, Indiana: The Warner Press, 1955. 112 pages. \$1.50.

What Are You Doing. By G. C. Jones. St. Louis: The Bethany Press, 1956. 160 pages. \$2.75.

Mark's Sketchbook of Christ. By Helen J. Tenney. Grand Rapids: Eerdmans Publishing Co., 1956.

Bulletin of St. John's College in Annapolis. A Report on a Project of Self Study, 1955.

Manual of Audio-Visual Techniques. By Robert de Kieffer and L. W. Cochran. Englewood Cliffs: Prentice-Hall, 1955. 220 pages.

I Wager on God. By Hunter B. Blakely. Richmond: John Knox Press, 1956. 207 pages. \$3.00.

The Hope of Our Calling. By H. G. G. Herklots. Greenwich: The Seabury Press, 1954. 82 pages. \$3.25.

The Unified System Concept of Nature. By S. T. Bornenisza. New York: Vantage Press, 1955. 137 pages. \$3.00.

The Only True God. By Clarence Beard. Boston: The Christopher Publishing House, 1956. 236 pages. \$3.00.

Earth in Upheaval. By Immanuel Velikovsky. New York: Doubleday and Co., Inc., 1955. 301 pages. \$3.95.

Expository Outlines on the Whole Bible. By Charles Simeon. Grand Rapids: Zondervan Publishing House, Reprint of 8th edition published in 1847. Vol. VIII Isaiah 27 to end. 654 pages. \$3.95. Vol. IX Jeremiah-Daniel. 571 pages. \$3.95. Vol X Hosea-Malachi. 631 pages. \$3.95.

To Enjoy God. By Ruth Muirhead Berry. Philadelphia: Muhlenberg Press, 1956. 228 pages. \$3.50.

Listen My Heart. By Ellen Turngren. New York: Longmans, Green Co., 1956. 194 pages. \$3.00.

The Troubled Heart. By Jean Z. Owen. Philadelphia: Muhlenberg Press, 1956. 237 pages. \$3.75.

Behold We Live. By Charles Dunscomb. Boston: Houghton Mifflin Co., 1956. 178 pages. \$3.00.

The International Lessons Annual 1957. Edited by Charles M. Laymon. New York: Abingdon Press, 1956. 448 pages. \$2.95.

The World of Albert Schweitzer. A Book of Photographs by Erica Anderson. Text and Captions by Eugene Exman. New York: Harper and Bros., 1955. 169 photographs of Schweitzer and his work in French Equatorial Africa. \$5.00.

Cargo for Jennifer. By Marjorie Vetter. New York: Longmans, Green and Co., 1954. 240 pages. \$3.00.

The Hand of God and Susie. J. C. Brumfield. Wheaton, Illinois: Van Kampen Press, 1953. 104 pages. \$1.00.

In the Night His Song. Frank Johnson Pippin. The Christopher Publishing House, Boston. 169 pages. \$3.00.

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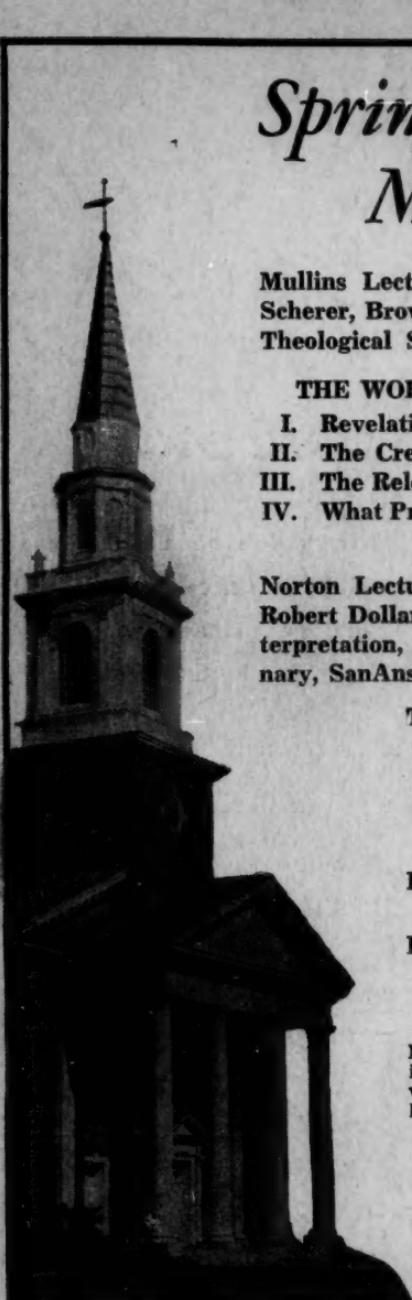
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